

The Living Church

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MILWAUKEE, WISCONSIN.—NOVEMBER 13, 1915

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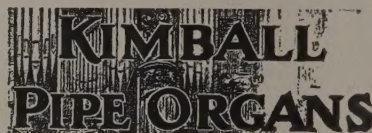
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A Weekly Record of the News, the Work, and the Thought of the Church

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"If we suffer, we shall also reign with him," says St. Paul.
What a crown is that for this, O sufferer! "Thy pains and sickness
are all cured; thy body shall no more burden thee with weakness and
weariness; thy aching head and heart, thy hunger and thirst, thy
sleep and labor, are all gone. O what a mighty change is this! From
the dunghill to the throne! From a vile body to this which shines
as the brightness of the firmament!"—*Boater*.

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VOL. LIII

MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 13, 1915

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EDITORIALS AND COMMENTS

Domestic and Foreign Relations of the American Church

PASSING entirely away from controverted questions relating to Panama and the action of our Board of Missions, we desire to state by way of as complete an analogy, chosen from outside the Church, as we can draw, the condition that has been created for the American people by our well-meaning enthusiasts for the Panama Congress within and without the Church.

Let us recall that the German people honestly, and with great unanimity, believe that they are in the possession of a certain quality, or grace, or charm—call it what you will—that they term *kultur*. In its present significance the term goes back at least to the struggle called the *kulturkampf*, which was understood to be a "struggle for civilization" (*vide Century Dictionary*) in which German imperialism stood for civilization and culture as against Roman Catholicism and those alien civilizations that were not German. It is impossible to understand German history since 1870 aright without realizing thoroughly the great value that the German people place upon that quality. They are perfectly honest in desiring to extend it through other nations. They believe that they are thoroughly unselfish in doing so. We are not now interested in inquiring whether they are right or wrong. We ask only that it be realized that they are perfectly sincere in their belief—just as sincere as we are in the belief that our religion is better than the religion of South America.

Then let us suppose that, taking pity upon the *kulturless* condition of North America, the different German Protestant Churches get up a perfectly sincere and unselfish plan to hold in Boston a great convention which shall have for its purpose a desire to bring *kultur* to a continent that knows it not. Suppose that they take two or three years for the perfection of their plans, grouping together under a common indictment the people of Greenland, Canada, the United States, Mexico, Guatemala, Haiti, etc., with no recognition of any different degrees of savagery in these different lands. Suppose their literature lays stress at times upon the degradation and sad estate of this continent that knows no *kultur* and at other times upon the lofty and disinterested aims that animate them, the German people, in bringing their charm to this continent. Suppose that after a year or more of this sort of propaganda, some minority of Germans, feeling the great lack of humility and of perspective in the prevailing literature, raises objection to this sort of thing, meekly suggesting that there may be at least surface differences between Bostonians and Haitians, such as ought possibly to be recognized, and that so public a demonstration on American soil of the admitted superiority of German *kultur* ought not perhaps to be undertaken unless the co-operation of Americans themselves be invited. Suppose, then, that the authorities, proud of their own breadth and comprehensiveness, issue a new circular inviting all who stand for the principles of *kultur* to participate with them in this effort to

bring it to the continent, and, with splendid breadth of mind, mail copies of the circular to such admirable exponents of Americanism as the President of the United States, the senior Cardinal, and the Presiding Bishop; two of whom throw it into the waste basket while the third issues a formal protest and peremptory prohibition of his people from attending.

In good faith let us suppose all this. ALL THOSE WHO BELIEVE THAT GERMAN *kultur* WOULD BE PROMOTED THROUGHOUT NORTH AMERICA, PLEASE STAND UP AND BE COUNTED!

Fellow American Christians, this is exactly what you are doing with regard to Latin-America; and the Latin-American people have even more refined sensibilities to be hurt than we coarser Anglo-Saxons have. South America feels toward us precisely as we should feel toward Germany if the conditions were thus shifted—only more so.

Fellow Churchmen, among your number alone has any protest to this propaganda been made. One third of the members of your Board of Missions refused to have anything to do with it. Are you not proud that Churchmen alone, outvoted though they were in a Board that was constituted for a totally different purpose, were able to stand out against this sort of—perfectly well meaning—propaganda?

IT IS MANY YEARS since THE LIVING CHURCH has heretofore found itself in the attitude of voicing pronounced opposition to a policy undertaken by an official body in this Church. As we look back upon the controversies of the past thirty-five or forty years, we cannot find that THE LIVING CHURCH has been heretofore in the opposition on a really serious matter except in the one case of the Riley consecration for Mexico in 1879 and the train of events that flowed from that unhappy episode. To-day not a voice could be found in the American Church to defend either the legality or the wisdom of that consecration. Our missionary authorities were making their first experiments in Latin America, and in doing so they blundered so seriously that all their Latin-American undertakings for many years were under the grave handicap of suspicion. It was not until new men had succeeded those who, with the best of intentions, committed the blunders, that the confidence of Churchmen in the Latin-American undertakings of the Board of Missions or even in the Board itself was restored. The position of THE LIVING CHURCH has been abundantly vindicated. Since that time, though we have frequently urged advances in the Church that were not made—as in the attempt at securing a solution of the Name problem by means of correlating different views in 1910—we have not since then found ourselves bound to express serious opposition to what was actually undertaken by any official body in the Church until the present time. Even now, as the Board of Missions has, in effect, overruled the judgment of General Convention,

to which latter we adhere, it is rather the Board of Missions than THE LIVING CHURCH that comprises the party of the opposition.

It is not pleasant to us even with this limitation to find ourselves now opposed to a group of men for whom we have the greatest respect and with whom it has been our greatest pleasure to coöperate fully heretofore. We shall oppose only to the extent that we can be constructive, intruding our dissent only when it seems to become necessary. In treating, therefore, of the Domestic and Foreign Relations of the American Church, having already stated by analogy the relationship which the Board of Missions has just established, we shall examine what better relationships can be devised for the future, when the present controversies and the animosities that have grown out of them shall have quieted down.

THIS AMERICAN CHURCH is set in the midst of a great number of religious bodies, all seeking unselfishly to serve Almighty God, most of them believing firmly in most of the facts set forth in the Apostles' Creed. Great numbers of the people of these bodies have been validly baptized with water in the Name of the Father and of the Son and of the Holy Ghost. They read the same Bible that we do. They expend money lavishly in maintaining their churches and in extending their respective conceptions of the Christian religion throughout the world.

What sort of relationship shall the American Church, daughter of a Church that was founded almost, if not quite, in apostolic days, that is a living member of the Catholic organism, maintain to these other bodies and the people of them?

We earnestly want to be friendly with them. We are anxious that by-gones be counted as by-gones, and, without recrimination as to the past, recognizing sincerely the faults and limitations of our own spiritual forefathers, we earnestly desire to find common ground with them for a unity that, however far in the future it may be, will be a real and lasting one. Like the nations in the present war we are not willing to come to an armed truce. We want permanent peace and unity.

What are the underlying principles upon which mutual relationships may be based?

I. As individuals we can enter into almost any sort of alliance for coöperative work. It is perfectly feasible to get Churchmen, Roman Catholics, Presbyterians, Methodists, Unitarians, Hebrews, secularists, together for active civic or social work, carrying the idea of Christian citizenship into the same movement with those who count only on what they term good citizenship as a motive power in securing better civic or social conditions. It is pathetic how little we appreciate and act upon this possibility. If those who continue to urge the academic sort of coöperative alliance in the Federation of Churches, which requires the acceptance of a formal ecclesiastical platform and which excludes great bodies of intelligent Christians, would cease their academic theories and *get to work* on specific civic and social problems as these may arise, they would find that there is already entirely possible a unity twice as inclusive as that of the Federation of Churches, in which neither time nor energy need be wasted in drawing up platforms that must necessarily exclude some. More is being and can be accomplished in a year by men who will get to work in this other way, than in a century by those dreamers who must first get up a constitution and by-laws, must agree upon a platform and draw lines of exclusion, before they can take up real, actual work. The concluding words of the empowering resolution of the Board of Missions with respect to Panama—"that our delegates go . . . with no purpose, authority, or power of committing this Board to coöperation"—represent our conception of the sublimest sort of statement of how not to do it. In things that are worth doing it is our duty to give cordial coöperation. In things not worth doing it is not wise for us to participate.

II. As separate corporate bodies we can maintain much less intimate relationships. Churchmen are bound absolutely by the historic conception of the holy Catholic Church—an organism founded by our Lord and extending through all time, designed to embrace within its communion all those who receive the gift of sonship in Holy Baptism. Most of the other religious organizations about us maintain frankly the right of Christian people to organize separate communions for themselves, thus repudiating the authority and the fellowship of the Catholic Church and declining to receive the sacraments as administered by her.

It is inevitable that these divergent conceptions must some-

how be harmonized or cleared up before Christian unity can come. Any sort of "Conference" that has for its purpose the attempt to find a solution of the problem is eminently proper. The Quadrilateral chapter in our history is a series of invitations to conference. The Lambeth Conferences have repeatedly endorsed the principle. The American Church is now taking the initiative in promoting the most far-reaching ecclesiastical gathering since the days of the ecumenical councils in the World Conference on the Faith and Order of the Church. Whenever Christian men of any name desire conference, officially or unofficially, on the ways and means of restoring Christian unity, they may be certain of receiving the sympathetic coöperation of Anglican Churchmen.

Whether there are other subjects on which official conferences are useful, it is less easy to say. The Edinburgh Conference on Foreign Missions was an attempt at solving some of the problems of the mission field, and Anglican Churchmen, some of them with much hesitancy, participated by official representation. There has been much coöperation, though not without some misgivings, in the loosely formed organization of the Laymen's Missionary Movement, designed to intensify the missionary spirit by the earnest challenge of the missionary need in every part of the world. We have little fear of such forms of joint action, where the purpose is good, the scope is inclusive, and the methods are unobjectionable. Of course if it shall prove that participation in movements of this sort cannot be separated from participation in others that are compromising or harmful, it may probably become necessary to ask General Convention for legislation designed to prohibit every official body from participation in any sort of inter-Church activity, however informal or praiseworthy it may be. At present we should deprecate such legislation, for formal Christian unity must probably be preceded by greater and greater attempts at friendliness between Christians, and friendliness is promoted rather by encouraging closer relations than by discouraging them. The test of the need of such legislation must be that of finding what sort of discretion is exercised by the official bodies of the Church; and if that test is rather discouraging at the present time to those who would prefer liberty rather than absolute restriction, we must still take a larger outlook than that of the present moment and say that on the whole the official bodies of the Church have used their discretion pretty wisely during the last two or three decades. Even now, as we must realize, the Board of Missions has acted in the very teeth of the refusal of General Convention to advise them that they had powers very much less than they have assumed in the present case; and we are perfectly confident that the majority of the Board has taken into its hands a Panama white elephant of such huge dimensions that it will shrink in terror from even the shadow of the next elephant that may stalk across its path. We have such confidence still in many members of the present majority that we are confident that in the not distant future they will gladly offer their right arms if thereby they could undo what they have now done.

The sober sense of the Church is gradually asserting itself in respect to inter-Church relationships. The failure of the evangelical alliances of the past generation, the true groping toward an all-Christian rather than a part-Christian perspective, are facts that are likely to protect the Church. An "open pulpit" here and there, a Kikuyu compromise in the mission field, are due rather to the over-exuberance of individuals than to serious laxity in Church law or to any general decline of Church principles. The proposition in Japan to affiliate with a Federation of Churches was negatived, we understand, by the opposition of the Japanese laity in their Synod.

Balance, loyalty, perspective, common sense, are the qualities that should govern this Church in her domestic and foreign relations. On the whole, in spite of their conspicuous failure at the present time, we believe they will generally be a sufficient safeguard.

THE Church grows together as time goes on, in spite of incidents that tend toward separation; and the hopefulness of present-day conditions lies in the fact that every year more people in the Church try to evince that large spirit of friendliness and comity which plays so large a part in making Christian progress possible than tried the year before.

We are struck with this fact particularly on reading a modest looking circular from Philadelphia in which informa-

Philadelphia
Preaching Mission

tion is conveyed that for the purpose of the Advent Preaching Mission the parishes of Holy Trinity (with Holy Trinity and Christ Chapels), St. Clement's, St. James', St. Mark's, St. Michael's, and St. Sauveur, "being within short distance of each other," as the circular says, are planning to combine in a single joint mission, the main services to be held in Holy Trinity and the children's services in St. James' Church.

Now those who know Philadelphia will recognize that this group of parishes represents what are called opposite extremes in Churchmanship, and we think it likely that never before were they grouped together for spiritual purposes as, by their own act, they are grouped now.

This means that such men as Dr. Tomkins, Fr. Hutchinson, Fr. White, Dr. Mockridge, and the clergy of the other parishes—Messrs. Nisbett, H. C. Stone, Niblo, and Malan—are too big to be partisans; that they trust each other and recognize the loyalty and the spirituality of each. But it also means that each of these rectors believes that his people will support him in this act of Churchly comity and that they will cordially work together—as, we are confident, they will. The clergy could not do this unless the laity would sustain them in it.

Probably, too, this means even more in Philadelphia than it would mean in most cities, for nowhere else have partisan divisions been more pronounced, and the spirit of persecution has only died out—if it is altogether dead—in our own day. Philadelphia has not, on the whole, been a conspicuous example, in the Church, of brotherly love.

And the choice of Dr. Freeman, of Minneapolis, to be the missionary makes certain that nothing will happen to break the comity that the clergy and people have determined to practise; for Dr. Freeman possesses that large spirit which, by seeing and recognizing the other man's position, is able to enter sympathetically into the varying problems that confront different parishes and to weld together those who might tend to drift apart. We venture to say that few priests of the Church have ever received so high a compliment as that bestowed unanimously by those rectors upon him, in trusting him implicitly to come into their several parishes and perform this service. Not many of our clergy, we venture to say, are equal to that requirement; Dr. Freeman is.

Perhaps, under the guidance of Almighty God, the Nationwide Preaching Mission is destined to be the factor that may, in some degree, heal the breach in the working unity of the Church that others have created.

SINCE referring last week to the various appeals for relief from organizations having to do with various phases of the European disaster we have received from the American Relief Clearing House for France and Her Allies the invitation that "Christmas gifts to children, soldiers, refugees, or other individuals in France may find in the Clearing House an efficient and prompt medium for transportation and distribution. Contributors may be assured that any gifts they wish to send will reach their destination and that acknowledgment will be given." Such gifts must, however, not include any tobacco, playing cards, or alcohol products.

There is also request for some articles "which are usually destroyed as valueless in America" as follows:

"Kid Gloves: There is a society of women in Paris, who are making vests for men and lining them with the kid from old gloves. Such vests are very warm and afford a great deal of comfort to the men who are fortunate enough to secure them.

"Carpet: Contributions of pieces of carpet, if clean and in fair condition, may be utilized to good advantage in making carpet slippers for use in hospitals, and for placing on the floor beside the cots.

"Linen: Old pieces of linen table cloths, napkins, etc., are very much desired for use as bandages and in making lint, to be used in hospitals.

"Clothing: Worn clothing, if clean and in good repair, will do an enormous amount of good in caring for the suffering noncombatants during the coming winter.

"Packages, together with a detailed list of contents, should be plainly marked with the names and addresses of the contributor and consignee and shipped prepaid to the War Relief Clearing House, 150 Bank street, New York City. All transportation and other charges from New York to destination will be taken care of by the Clearing House.

"Cash contributions are also much needed with which to purchase supplies for emergency use in saving lives."

LETTERS recently appearing in THE LIVING CHURCH have stated that a revenue stamp is required on marriage certificates. That not being the official ruling in all places, we have submitted the question to the Commissioner of Internal Revenue in Washington and have received the following reply, which is conclusive:

No Stamps for
Marriage Certificates

"This office is in receipt of your letter of the 21st instant, requesting information as to whether under the Act of October 22, 1914, a stamp is required to be affixed to marriage certificates.

"In reply, you are advised in the negative.

"Respectfully,

"G. E. FLETCHER,
"Acting Commissioner."

THE United States Coast and Geodetic Service has just completed a survey of the "backbone of the country," which, they declare, is located in the Middle West.

This is not printed as an ecclesiastical item; but far be it from us to declare that there is nothing in environment.

THE following is the list of receipts for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, November 8th:

Martha S. Arvedson, Maxwell, Cal.	\$ 5.00
St. Luke's Church, Evanston, Ill.	12.94
"A St. Clement's Church boy," Philadelphia.	2.00
N. H. S., Urbana, Ill.	5.00
St. James' Church, Farmington, Conn.*	1.75
Total for the week.	\$ 26.69
Previously acknowledged	15,609.54
	\$15,636.23

* For relief in France.

ANSWERS TO CORRESPONDENTS

CATHOLIC CHURCHMAN.—(1) The alms basin stands on the credence until required for use. Containing the collected alms it should be presented before the altar at the offertory and then replaced on the credence.—(2) Immaterial.—(3) It is a seemingly practice by which women—whether married or not—are velled when they are presented for Confirmation.—(4) A priest whose memory enables him to do it is apt to pronounce the Absolution without having the book in his hand.

C. H. M.—New Thought may be described as an effort to secure placidity of mind, with its consequent happy effect upon health, apart, generally, from sacramental religion. There are Churchly books of similar nature, however, such as *The Sunshine of Every-day Life*, by Flora L. Freeman, and much of the devotional literature of the Church.

W. B. W.—The reference was probably to a grossly materialistic view of Purgatory, and of the necessity for prayers to release souls from its pains, that, by revulsion, resulted in the disuse of prayers for the dead over large portions of Christendom.

TRACING THE SIGN

The blush of the August apple,
A sunset aglow in the west,
The sumach leaves and the woodbine
And the oriole's hidden nest,
The oak tree sprung from the acorn,
The maple grown from the pod:
Give it the name of Nature,
Then trace above it—"God."

The vengeance that stalked with the savage,
The unwritten code of the tribe,
The primitive chivalric customs,
The laws that the ancients describe,
A criminal facing the judgment,
A soul lifted up from the sod:
Give it the name of Order,
Then trace above it—"God."

The incense fire on the altar,
The martyr's firm reply,
The Huguenots and the Roundheads
And a chant that is borne to the sky,
The hermit alone in the desert,
The Pilgrims on shores untrod:
Call it, who will, Religion,
Then breathe the name of God.

The flutter of wings o'er the nestlings,
The life breathed out to the young,
Innocence shielding the guilty,
The Christ with nailed arms wide flung,
The starving grief of a mother
For a still form beneath the sod:
Call it the gift of loving;
Give it the name of God!

CHESTER L. SAXBY.

A HOLY TEMPLE

By H. C. TOLMAN, D.D., LL.D.

TWENTY-FOURTH SUNDAY AFTER TRINITY

HERE is no building of ancient Rome so well preserved as the Pantheon. From the huge inscription on its architrave ascribing its erection to the son-in-law of Augustus, Marcus Agrippa, to the columns and niches of the interior, the structure is almost the same as in the days of imperial Rome. As far as we know no service to the ancient gods was solemnized after 400 A. D., and in the year 608 Pope Boniface IV. consecrated the temple as a Christian Church under the title *S. Maria ad Martyres*. We are glad that to-day the old building bears again its historic name and that over the portal stands the cross of our Redeemer.

We enter and in the recesses where once stood the great central image of Jupiter, surrounded by other gods, we see the sacred statues of saint and Madonna and of our Lord Himself. Above our heads the great aperture of the dome shows the clear vault of heaven. Through it we can watch the floating clouds.

It seems under the solemn music of the Mass that the sunlight coming from God's sky fills the ancient shrine with a peculiar benediction. The open blue heaven of God seems very near, interposing between the prayers of the worshipper and itself no barrier of wood or stone.

The ancient pagan temple now dedicated to Christianity is the type of the human soul redeemed from self and consecrated to Christly service. How complete is that self-renunciation is known only to that soul and God. Its Christianity may be of mongrel type. The pure life of Jesus in the soul may be marred and sullied by hate, envy, meanness, prejudice, and pride.

The temple of the soul may be only half dedicated to Christ. Christianity, which is Christ's life in ourselves, is nothing less than the substitution of God's will for our will, humanity for egoism, service for selfishness, largeness of vision for narrowness, love for hate, beauty for the ugliness of jealousy and pride, integrity and large-heartedness for dishonor and meanness, truth for falsehood.

It is easy to pray, but it is not easy to have the heart in communion with God. It is easy to profess the name of Christ, but it is not easy to live the Christ life hour by hour, and day by day. Yet this is just what Christianity demands of us. This is the dedication of the soul to God, a dedication more holy, more solemn, more real than the words of papal consecration over stone or marble.

The "Chapel of the Popes" above the *scala santa* is a holy of holies because of the presence of a sacred picture of our Saviour. Tradition says that the Madonna and the disciples met together after our Lord had ascended to heaven and asked: "How can we preserve the love and beauty on the face of our blessed Christ?" It was agreed that St. Luke should paint for all time that holy countenance, but as he began to work angelic hands supplied the tints. So forever the sacred painting bore the name *acheiropoieton*, "not made by human hands."

If this be true it would be a sweet privilege to gaze upon the face of our Saviour as He walked with men. But we see Him, not in miraculous icon, but in the life of loving service. Believe it, each act of holy ministration to the suffering, the sorrowing, the needy, the outcast, brings to our soul a picture of the Lord of love, a picture not painted by human fingers, a picture not visible to human sight. But we can see His smile of approval as He says, "Service unto the least of these is service unto Me."

THE TWO most common and widely spread vices which I see in human nature, are (1) an excess of severity, and (2) an excess of indulgence;—severity for others, and indulgence for ourselves. The rigorous censure which we apply to our brethren is an insolent enterprise both against the laws of God and of man. Judgment belongs to God, because He is almighty; and when we undertake the judgment of our brethren without His commission we are doubly culpable, since we render ourselves at once superior to our equals and equal to our Superior.—Bossuet.

DANGERS ARE no more light, if they once seem light; and more dangers have deceived men than forced them: nay, it were better to meet some dangers half way, though they come nothing near, than to keep too long a watch upon their approaches; for if a man watch too long, it is odds that he will fall asleep.—Bacon.

WAR PICTURES IN FRANCE

AS SEEN FROM L'EGLISE DE LA SAINTE TRINITE IN PARIS

By THE REV. SAMUEL N. WATSON, D.D.

ONE of the consequences of the occupation of the North of France by the invading enemy has been the difficulty of obtaining knitting wool and woolen goods, for in that territory most of the woolen mills are situated. During the past winter the American Church in Paris received regularly from an *avocat*, who lives in a little mountain town in the centre of France, packages of woolen socks knit out of most beautiful soft white wool. This good man had a flock of sheep up on the mountains, and he had the wool in his barn; and the women who guarded the herds out on the hill-sides would spin the wool for him into yarn as they watched the sheep or the cattle or the goats; and the women in the village would knit the wool into socks; and the socks were sent by him to us; and from us they went, at his request, to the Belgian soldiers battling at the front in the trenches in the frozen North. Recently on a country road the rector saw what is now a typical knitting-wool factory in France. Distaffs are memories; and wheels to spin the yarn are "antiquities," and would be too cumbersome to carry about; but two women had cut forked sticks to use as distaffs; and with some fine white wool as raw material and a stick as a distaff, and a bobbin to wind the wool on, and a heartful of *bonne volonté* to take the place of machinery, they drew the threads and formed the wool with their fingers and wound it on the bobbin, as they walked along the road minding their goats. And it is beautiful knitting-wool when it is finished; and the soldiers who get the socks are proud of them.



BELGIAN REFUGEES AT SEVRES

Women 82 to 92 years of age. The woman in center is 92 years old.

There will be no need in France this winter—no need which I know of now—greater than wool to knit with, and woolen clothing, and woolen socks, and perhaps, more than all, *blankets*. Perhaps I ought to put in one more need with these—money to buy coal with; coal for the poor people getting poorer; coal for the widows and orphans of soldiers; coal for the sewing-women and the little work-people who now have nothing to do; coal for the little hospitals which are so poor;—and shoes for the children; but this is a long way from wool, so I will change the subject to—

THE CHILDREN

Belgian children, principally; and children from the invaded districts of France. The rector of the American Church in Paris is a member of a governmental "*sous-commission*" which meets weekly at the Ministry of the Interior to consider the needs of civilians; and that naturally includes "refugees"; and in that consideration the French government gives the same care to the Belgian refugees as it does to the French. It has been decided that there shall be no difference between the refugees; the Belgians shall be as much the wards of the nation in this hour of need as are the French refugees; and therefore the Belgian children are being cared for in France by the French people. Many of these children are orphans; many of them are children of parents who have lost everything, and are broken in health from their piteous experiences; and many of them are lost children, the children whose parents were driven off by the Germans without the chance to know even where these children were, who left their little homes and villages without the opportunity even to put together a few clothes;

and France has taken care of them. They lived in trenches, some of them; they lived in railway stations and slept on straw; they traveled in cattle-cars from which the cattle had just been taken; they walked miles on foot and slept in hedges; and they are brave little children, and intelligent, and remarkably good looking. Here are some pictures of them. They are given hospitality all over France; but the greatest colonies of them are in and about Paris, at Saint-Ouen, and Sévres, and Reuil.



"THE CHILDREN ARE RECEIVED FIRST AT THE OLD SEMINAIRE OF ST. SULPICE"

France gives them a place to live, and 50 centimes a day for each child for their care. That means, of course, the barest necessity of living; no fires except in the living-room and the dining room, for coal is very costly; the simplest kind of food; and for clothes and all else they must look to the generosity of kind-hearted people. They are cared for partly by generous-hearted young women who give their services, and they are taught and trained also by Belgian *religieuses*, devoted women, driven out of Belgium, many of whom gathered up these little waifs by the way and came with them to Paris.

On arriving here the children are received first at the old seminaire of St. Sulpice; and after arrangements are made, they are sent on to various colonies. Some day, when the invaders are driven out of Belgium, all these little men and women are going to be taken back to Belgium again to rebuild the house of their fathers which the Huns have torn down; to rebuild their churches and their libraries and their colleges, and to re-make Louvain and Dinant. But for this winter their needs are great: clothing, and books, and school material, and all that goes to the care of a child except just eating and sleeping wherewithals, and even for that sheets and blankets are needed; and also, for the children, shoes and stockings.

The rector has just heard from one gentleman in America

children lace-making, for when Belgium is free again to her own people the old life must be taken up again, and lace-making is an important part of it. In one colony at Sévres there are three hundred Belgians.

In addition to the Belgians in France who can be helped till they can have their own again, the rector is in close touch with life in Belgium. One of our friends, a Belgian lady, has some property in Belgium from which there is a small income even now, but she cannot touch it herself. However her sister, who lives on still in Belgium, receives the income; and the sister is surrounded by most piteous need of women and children. Here is how we manage it. The sister in Belgium spends 500 francs of the money for relieving the suffering about her, and then lets our friend here know what she has been able to do; and we pay the 500 francs to the Belgian lady here, and so the transfer is made of some of Belgian relief money to be used by those who know best how to relieve their own people and right where the suffering is the greatest.

THE WOMEN AND CHILDREN

Nothing can exceed the bravery and the courage of the women and children in all this suffering country. In many places the women take on the work the men used to do, and do it well and finely. Most of the harvests have been gathered by the women. But there are some things they cannot do all alone. Recently the Abbé Désaintfusien came to ask some help for the widows of the soldiers killed in battle that they might get in their grain in his seven parishes along the battle-line, where the harvesting is done under the sound of the guns. Here is a picture of our help; we sent him up the best type of American reaper and binder, and it has the name of the American Church of Paris on it. It is loaned from one parish to another,



"WE MET THIS GRAND TEAM NOT LONG AGO ON A COUNTRY ROAD"

and the *sous-prefet* of Mondidier, who kindly had this picture taken for us, sees that some men may be had to do the work with it. Here there are horses to do the work with, because horses can be had from the depots of supplies on the orders of Monsieur le Sous-Prefet; but in the country districts, in the interior, sometimes the horses are all gone, and then they have come back to the old, old days, and it is an *attelage de chiens* which brings the milk and the cheese and the butter into the market. We met this grand team one day not long ago on a country road, and these good dogs were very glad to stand still and have their picture taken to be sent to America, as a type of another sort of "*bonne volonté*," of "good-will"—a hearty will to help; and to help those who have that spirit is a very real pleasure.

We who are here to help and whose only right and title to be here eating the bread of a stricken land is that we can help—we are all deeply grateful to the friends at home in America who put it in our power to use this privilege of helpfulness. One only thing we ask and that is that you will not grow weary of helping. It is a long war for you; it is a long war for us; but it is infinitely longer for the brave and devoted and patriotic people whose sacrifice of blood and treasure is being made for our sakes also. All the world is richer for every splendid sacrifice—that is true; but the Land of Liberty is being defended by those who fight for Liberty here.

WE MUST PRAY, and we must struggle, for a short memory in evil; for the power, not to forgive only, as men too often count forgiveness, but to forget also; the power to sponge well every night the heart's tablets, that they may preserve no mark of bad impression until the morrow.—Dr. Vaughan.



"WE SENT HIM THE BEST TYPE OF AMERICAN REAPER AND BINDER"

who is going to take over the care of the colony of Belgian children at Reuil, seventy of them, at a cost of 700 francs a month. There are over two hundred of these children in an old collège at Saint-Ouen, a château which was once the home of Mme. de Staël. At Sévres, especially, they are teaching the

DR. FRERE LECTURES ON "OUR PLACE IN CHRISTENDOM"

Shows Relations of East and West

THE BISHOP OF LONDON VISITS NOTTINGHAM

Discontinuance of Evening Services at St. Paul's

GUARDING TOMB OF RAHERE, IN SMITHFIELD

The Living Church News Bureau
London, October 19, 1915

THE Rev. Dr. Frere, of the Community of the Resurrection, has followed Dr. Mason, Canon of Canterbury, in giving the second of the notable course of lectures at St. Martin's-in-the-Fields under the general title "Our Place in Christendom."

He began his special subject of "East and West" by showing from modern documents and published works how fundamentally different and diametrically opposed are the Eastern-Orthodox and Roman Papal views of the divinely appointed plan of Church government. A passage from Golubinsky, the latest historian of the Russian Church, which I will abridge, was quoted to show clearly the Eastern Catholic position.

"All Church government is composed of two elements, the one being of divine institution, the other being customary and human. Originally every Church community, however small, if it had its own Bishop, was a completely independent Church and a self-sufficient unit. But in practice, and through human frailty, it was necessary that the divine requirement should be supplemented by a human organization; and this took the form of the administrative centralization corresponding to the system of civil government. In actual fact the Græco-Roman Church of the Empire developed, on its administrative side, as a human institution, a system of centralization which in its higher stages culminated in five Patriarchates."

But, according to the Eastern view, as was shown by a statement of a document of the Church of Constantinople, an ecumenical council is alone the supreme tribunal in the Catholic Church. The learned lecturer proceeded to deal with the development of distinctive Roman claims. The early traditional interpretations of the laudatory Petrine passages in the Gospels—"Thou art Peter" and "Feed My sheep"—went out of favor at Rome.

"The new school was no longer content to explain the former as a personal tribute to St. Peter, nor again as a general commendation of the rock of faith; nor the latter as a charge given equally to all the Apostles, though these had been among the various recognized interpretations of the earlier days. Rome was dissatisfied and began a new exegesis which penetrated the West, but found very little foothold in the East."

The Sixth Canon of Nicæa and the Third Canon of Constantinople witnessed to the old view, and caused misgivings at Rome. Simultaneously Damasus, Bishop of Rome, was "pushing things ahead," and if the "Decree of Damasus" is a genuine document hailing from a Roman Council in 382, as is now thought to be quite possible, the new theory had been greatly developed. This decree is, if genuine, "almost the foundation charter of the Papacy." But in order to get these novel Roman claims universally accepted in the West, a double need arose:

"It was necessary that the documents which witnessed to the older state of things should either disappear or be doctored; and it was desirable to have fresh documents, purporting to have ancient authority, available in support of the claims. This dissatisfaction of Rome with its past thus issued in a policy of suppression, falsification, and forgery. . . . Of the falsification of documents we have one flagrant instance—that of the Sixth Canon of Nicæa. . . . The falsification of the writings of St. Cyprian is notorious. No one in the West had so capably withstood Rome. So his writings had to be altered before they were fit for Papal use. . . . The sixth century was full of such manipulations of the earlier Roman history, and for three hundred years the work went steadily on."

History, declared Dr. Frere, justifies the Eastern contention. And he went on to show how dogmatic theology does the like. The Pauline conception of the Church as the Body of Christ inclines the theologian to the "federal" view of Church unity rather than to the "monarchical" view. The earthly members of the Church can have no earthly Head, for the Head must be Christ, the Church Militant being only a part of the whole Church. Viewed even on the terrestrial level, the Papal theory is, as Khomiakov (a distinguished Russian layman) has shown, a displacement. "This shifting of the place of authority," Dr. Frere said, "from the whole Church to a particular Church, and from within to without, and from the Church in general to the clergy, has introduced both nationalism and legalism." Dr. Frere concluded his lecture in an irenic vein, and was disposed to take a hopeful view of the reunion of Catholic Christendom and of intercommunion between East and West. The East was beginning to recognize in Anglicanism a Western system of belief and practice in some respects akin to itself. Anglican Churchmen were in turn more ready now to understand and learn from the

East. Even between Rome and the East there were signs that modern developments are making some mutual understanding more possible. Theologically speaking, said Dr. Frere, "our hopes of a coming reconciliation all seem to centre round a deeper appreciation of the work of God the Holy Spirit."

The Southwark Diocesan Plainsong Association has held its first annual general meeting in the Cathedral Chapter House, and the Bishop of Southwark has shown his sympathy with the objects of the Association by consenting to become its president, and his two Suffragans, the Bishops of Woolwich and Kingston, have signified their willingness to be vice-presidents.

Mr. Edgar T. Cook, Mus.Bac., the Cathedral organist, who is the musical director of the Association, in speaking of the prejudice which Plainsong encounters, drew attention to the fact that this prejudice generally arises from false ideas of what Plainsong really is—"perfect melody unadorned, a phrase in music that reached perfection, and can never be improved upon or even repeated." He asked that the traditional music of the Church might be restored to its rightful place in the services of the Church, without necessarily debarring the use of modern music, provided this was of the best type. In many churches the music was often of a debased type, such as would never be tolerated in the concert room. It is proposed to hold a Plainsong festival in the Cathedral during November, and local lectures with illustrations have been arranged at various centres in the diocese.

The Bishop of London, who was visiting Nottingham last week in connection with various Church activities, addressed a crowded meeting for men on the subject of "The Call of the Church to the Soul of the Nation." He said they had to realize this, that the whole future of the world was in the melting pot, and every man had in his hand the power to make or mar the new world that was going to be after the war.

A Quaker friend wrote to him on the subject of brotherhood of the nations. He agreed with what the writer said, but on one condition, and that was that they could trust another nation's word. What was to be the religion of the future? Was the cult of the superman to subdue the Gospel of Christ? That was the question which was being decided to-day. We must beware of an inconclusive peace. We could not let the issues at stake be fought over again. Some people were saying, Why did not God do more for us? They must speak with the utmost humility on such a subject. God did not prevent the consequences of folly resting upon a nation. For disregarding the warnings of men like Lord Roberts we had got to suffer for our folly and sloth. The Bishop wished to preach the gospel of cheerfulness. He did not believe in the optimistic view which slurred over all the danger, but they should not be too down-cast because a nation had stabbed in the back the mother nation (Russia), as Bulgaria had just done. They needed not pessimism, not optimism, but fortitude. Then, as certain as there was a sun in the heavens, in this Day of God, at eventide there would be light.

In order to conform to the new police regulations with regard to the darkening of the streets and restricting lighting generally, the Dean and Chapter of St. Paul's have decided to discontinue the 7 o'clock Sunday evening service at the Cathedral, the decision taking effect last Sunday. The special musical service in Advent will not be held this year.

The Canon in Residence (Canon Alexander) has explained to a newspaper representative that the principal difficulty to contend against had been the dome. From Westminster Abbey with its stained glass very little light can be seen. But St. Paul's, with its twenty-four plain glazed dome windows, and also on account of its commanding position (on Ludgate Hill), becomes exceedingly visible as soon as it is lit up at night. The windows in the dome have not stained glass because that would not give a sufficient light in the daytime. At night the dome, when the Cathedral is lit up, can be seen from a great distance—probably with a telescope from as far away as Hampstead Heath. Even with diminished light it can be seen from a long way.

As a precautionary measure against damage or destruction from aerial bombs of the enemy, sandbags have been piled up round the tomb of Rahere, in the old Norman church of St. Bartholomew-the-Great, West Smithfield, the oldest church in all the city of London.

His tomb is the most precious possession of this famous church, and one of great antiquarian interest. It stands in the north side of the high altar, under an arch of the arcade, with a recumbent stone effigy of Rahere in the habit of an Augustinian Canon, surmounted by a much later canopy, in the perpendicular style. Rahere,

(Continued on page 47)

MATRICULATION AT THE GENERAL SEMINARY

Record-Breaking Attendance This Year

ANNIVERSARY OF ST. LUKE'S CHURCH,
CONVENT AVENUE

Exhibition by St. Hilda Society

DEDICATION SERVICE AT CHAPEL OF THE INTERCESSION

New York Office of The Living Church)
11 West 45th St.
New York, November 8, 1915)

THE annual matriculation service at the General Theological Seminary was held in the early morning of All Saints' Day in the chapel of the Good Shepherd. The matriculation sermon usually delivered on All Hallows' Eve was omitted this year, an address at Holy Communion time taking its place.

It is confidently expected that the new catalogue of the seminary will show a list of students record-breaking in number. Every room in the dormitory buildings, not excepting those recently renovated in the old West building, is occupied. It is a matter of gratulation that four-fifths of the men recently matriculated hold collegiate degrees.

The alumni are taking an active interest in the pending election of seminary trustees. The polls are now open. They will close on December 15th.

It is proposed to confer the degree of Doctor in Divinity upon Bishop Matthews of New Jersey and Bishop Bliss, Coadjutor of Vermont, at the 6 o'clock Evensong in the chapel on January 18th. This is the night of the mid-winter reunion of the alumni. The trustees of the seminary will hold their annual meeting on the following day.

St. Luke's Church, Convent avenue and One Hundred and Forty-first street (Rev. G. Ashton Oldham, rector), observed its ninety-fifth anniversary on Sunday, November 7th, with special commemorative services. St. Luke's is one of the oldest churches in New York, having been founded November 6th, 1820, in what was then the village of Greenwich, "which was then so far removed from the city that few thought it wise to attempt to build a church in that vicinity." The organization meeting was held in the schoolhouse of Obidiah Parker in Amos street, Monday evening, November 6th. At that meeting "the following persons were duly chosen church wardens: Clement C. Moore and Edward N. Cox. Vestrymen, Richard Harrison, Nicholas Roome, Floyd Smith, John P. Roome, Richard E. Harrison, Henry Ritter, Samuel Thompson, Andrew Backus." Mr. Clement C. Moore will perhaps be best and longest remembered by his authorship of that delightful poem beginning:

"'Twas the night before Christmas, when all through the house
Not a creature was stirring, not even a mouse."

While the organization was effected in this fashion, the cornerstone of the first building was not laid until June 4, 1821, when the people, according to an old chronicler, took "the lanes winding among and over the hills of Broadway till they reached the stone bridge which spanned the canal. Other parties passed on till they crossed the wooden bridge over the canal at Greenwich street. Both companies on crossing the canal found their paths in the vicinity of the celebrated mansion of Richmond Hill, which stood on the high eminence in sight of the city. This mansion of the English Major Mortier naturally became for a time, as a place of observation and ample dimensions, the headquarters of General Washington. The splendor of Richmond Hill was perhaps at its height when occupied by Aaron Burr, where his home life was spent when freed from his duties as vice-president of the United States."

Altogether, St. Luke's has had but seven rectors, including its present incumbent. "The first three of these became Bishops, Upland of Indiana, Ives of North Carolina, and Whittingham of Maryland. Its first assistant, George Washington Doane, became Bishop of New Jersey, while Bishop Atwill of West Missouri was also one time curate, and Bishop Whitehead of Pittsburgh was baptized here, a total of no less than six Bishops. St. Luke's is also the mother of three important charitable institutions, one church, as well as patron of its greatest institute of learning, the General Theological Seminary."

During its existence about 8,000 persons have been baptized, 5,000 united in holy matrimony, and 3,500 buried, a total of 16,500 individuals. The cornerstone of the present church was laid November 10, 1891. While the church was building, the Hamilton Grange, built and occupied by Alexander Hamilton for some years before his death, was used for worship, and, on the completion of the church, occupied as a rectory, as it is at the present time.

The present rector, the Rev. G. Ashton Oldham, assumed the rectorship January 6, 1909, coming from St. Thomas' Church, where he had been curate for several years. During his rectorship the building has been improved and enriched with many beautiful memorials, and the congregations have notably increased, St. Luke's having had during the past few years some of the largest confirmation classes in the diocese.

The second annual exhibition of the St. Hilda Society, on

November 3rd to 6th inclusive, was a pronounced success. Each day from nine in the morning until six in the evening the attractive offices of Mr. Goodhue, which were kindly placed at the disposal of the society, were visited by enthusiastic students and lovers of the decorative arts in the service of the Church. A number of the beautiful and interesting vestments shown at this time were but recently returned by the American Federation of Arts from the exhibition in the National Museum at Washington.

As a direct result of the society's exhibition here in New York a large number of various kinds of vestments for use in the sanctuary and choir have been ordered for delivery before next Easter. The educative value of such rare specimens of correct handiwork and the commentaries of expert artisans cannot be estimated.

In memory of the Rev. Laurence Henry Schwab, one of the best-known clergymen in New York, a great cross with accompanying candlesticks was dedicated Sunday morning, October 31st, in the chapel of the Intercession. At the time of his death, Mr. Schwab was Canon of the Cathedral of St. John the Divine, but previous to that he had been vicar of the Intercession. The style of the cross and candlesticks is early Gothic, almost Byzantine in character, executed in bronze and enamels. The cross stands four feet in height, the candlesticks being three feet. The bases of all these are the same in form and are supported by two pairs of lions. On these bases are four medallions between which are placed four heraldic shields. The medallions contain figures of St. Peter, St. Augustine, St. Paul, and St. John the Evangelist. At the top are four angels. The extremities of the four arms of the cross contain the emblems of the four Evangelists. In the centre at the crossing is the *Agnus Dei*. Around the base of the pedestal of the cross runs the inscription:

"IN MEMORY OF
LAURENCE HENRY SCHWAB,
CANON OF THE CATHEDRAL OF ST. JOHN THE DIVINE,
SOMETIME VICAR OF THE CHURCH OF THE INTERCESSION."

In the centre of the long arm of the cross, on the reverse side, is the inscription of the donors. The ornaments were executed by A. F. Caldwell & Co., after the designs of the architect, Bertram Grosvenor Goodhue.

The Association for Improving the Condition of the Poor has a proposal to set before Church organizations by which two charitable purposes can be furthered at the same time.

To Further
a Charity

To provide employment for aged and crippled men, who because of their infirmities, cannot get work in shops conducted on a purely business basis, the Association has taken over the Old Men's Toy Shop, for some time conducted by Miss C. S. Foster, in the diocesan house in Lafayette street. These men are now making a unique line of toys, which have already found favor with six of the large department stores. A big sale for the toys through these stores is assured, but yet, if work is to be found for all the men who apply, still more toys must be made and sold.

The association therefore offers the toys to the managers of church fairs and charity sales, to be placed on sale, either on commission or through outright purchase, so that, while the church organization is making the profit on the sale, more work can be provided for handicapped men in the toy shop. Of the selling price of the toys, 85 per cent. goes to the men in wages and only 15 per cent. is needed for materials. The purpose of the shop is to give employment to all men who apply for it, whatever their working capacity, and thus to make them at least partially self-supporting, even though the enterprise for this reason has to be conducted at a loss. It is believed by the association that because of the attractiveness of the toys themselves and because of the double purpose that can be accomplished by their sale at church fairs, the toys will be conspicuous articles in many philanthropic and social gatherings this winter. Inquiries concerning the toys should be addressed to the Association for Improving the Condition of the Poor, at 105 East Twenty-second street.

Much interest is being shown by Church workers throughout New York in the coming Palestine Pageant and Oriental Exposition to be held at the Grand Central Palace for ten days, beginning November 20th. It is planned to give the general public an opportunity to become thoroughly acquainted with the manners and customs of the people of Palestine, which have been till recently as in the days of sacred history. When the doors of the exposition are opened, visitors will find themselves suddenly in the midst of the street life of Jerusalem, hear the cry of the water-seller and see the native merchants, and peasants enjoying life just as it was in the days of David. They will see the shepherds, clad as David was, with the rod, staff, and sling, and women dressed as Mary and Martha were. There will also be the gypsies of the East, clad in the dress of Abraham's day, and dwelling in houses of hair brought direct from the land of Moab. In addition there will be daily lectures by Prof. Allen Moore and moving pictures showing the life of the Old World.

Palestine Pageant

On the eve of All Saints', Bishop Greer dedicated an altar, lectern and altar books, in St. Andrew's Church, Yonkers. These gifts are memorials of various persons connected with the parish.

THE MINISTRY OF HEALING IN BOSTON

A "Medical Workshop" Established

ANNUAL REPORT OF MASSACHUSETTS SOCIETY

Dr. van Allen on "Panama" Congress

LENGTHENING RECTORSHIPS

The Living Church News Bureau
Boston, November 8, 1915

ANYONE reading the Gospels must be impressed by our blessed Lord's gracious ministry to the sick. How often He cured them and how emphatically He charged His apostles to do likewise! Yet the Church, His Body and Representative on earth, seems strangely negligent of this Christlike work. Do we not too largely confine ourselves to men's souls and neglect their bodies? Such a question must often come into the minds of all who are frequently brought into contact with the sick. The hospitals themselves even have been content with a somewhat perfunctory ministry, and one rejoices to see signs of a different spirit there. "A hospital workshop," the first of its kind in Boston, has been steadily proving its value in the way of salvage of human wrecks and derelicts. This is also called the "medical workshop," and has been established within the past year in the Massachusetts General Hospital. Here the cure afforded by occupation, added to that of rest, has been devised for the patients and for those just ceasing to be patients. What is done there is described by Dr. Herbert J. Hall in his new book, entitled, *The Work of Our Hands: A Study of Occupations for Invalids*. Dr. Hall compares this "workshop" to the up-to-date manufacturing establishment which uses up to profit every scrap and shred of by-product, for, he says, "The industrial world is throwing away untold values in damaged human material, the reasonable salvage of which might save a great deal of money and an amount of human suffering too great to be reckoned." The Rev. Dr. Elwood Worcester of Emmanuel Church is one of our priests who is taking an active interest in this new occupational cure, and in the "work-at-home" part of it especially. It is a venture which must appeal to the clergy and all who come into touch with the sad problems of human wreckage.

The annual report of the Massachusetts Bible Society is at hand and contains some intensely interesting data. Surely if the reading of the Bible has decreased in these days—and apparently one cannot doubt the allegation—it is not due to an insufficient supply of the Holy Scriptures. The total value of books both sold and given away by this society in the last year was \$30,714.67. The increase in the number of copies disposed of was 111,014, making the total for the year 364,158. Gratuitous distributions were made to all sorts of institutions and also to families and individuals. The books were in twenty-three languages besides English and texts for the blind. Since the Great War began there has been a remarkable increase in the number of Bibles distributed by the various Bible societies of the world: 18,000,000 copies were sent out last year, to which must be added 10,000,000 sold by regular bookshops, making a grand total of 28,000,000 copies. The local Bible society, in connection with that of New York, has set apart the Second Sunday in Advent as Bible Sunday, owing to the fact that that day is already such in the Anglican Communion. Many associations and bodies of Protestant Christians also observe the day and it is to be hoped that the Word of God will be the theme of prayer and preaching on a very wide scale.

So universal has been the concern of Churchmen throughout the land at the action of our Board of Missions in regard to the "Panama Congress" that the following "message" by the Rev. Dr. van Allen, rector of the Church of the Advent, Boston, will be of interest. He writes:

"I have been asked to say something about the recent unhappy refusal of a majority of the Board of Missions to rescind its action of last spring, providing for representation at the so-called 'Panama Congress' on Christian work in Latin America. There is no occasion for panic or hysteria: majorities have been wrong before. No essential facts are changed by this blunder; and the gentlemen designated to attend this gathering have been explicitly instructed not to do anything when they get there—which puts them in rather an undignified position, but prevents any scheme of 'coördination' or federation between Churchmen and Protestants in those regions. Indeed, it is not yet settled that they will go at all; for the contention is made that the Board has exceeded its legal powers, and it is hoped to bring the whole matter before the House of Bishops. Two things are clear: the Church must be on guard against vaticanism at 281 Fourth avenue, New York; and it would be wrong to punish faithful missionaries and hinder the spread of the Gospel by withholding missionary offerings as a demonstration of disapproval of the Board's policies.

"The Board of Missions is the creature of the General Convention, not its master; and none of its officials, from the President down, has any authority in missionary business other than that given by the General Convention. Pitiless publicity is necessary, however, if we are to avert the upbuilding of a spiritual bureaucracy, after the pattern of the various congregations that are found in the Roman Curia.

"But don't stop giving to missions!"

It would seem, from reports received from many of our parishes, that in this diocese we have a considerable number of priests, who are, *mirabile dictu*, not "on the move"! I should like to devote some space in this letter to brief accounts of anniversaries recently celebrated, beginning with one that is rare indeed. Such is the history of the Rev. James P. Franks, of Grace Church, Salem, mentioned last week. Although the actual date fell in July, the celebration was held on the last Sunday in October, as so many parishioners were away in summer. The Bishop preached a wonderful sermon, full of tenderness and congratulation. A life-long friend of Mr. Franks's, the Rev. Dr. L. K. Storrs, was in the chancel. In Church there were many beautiful flowers, arranged by the Misses Franks, whose untiring devotion to the parish has been such a help in its life. In memory of Mrs. Franks, a silver gilt chalice and paten were given the rector.

On the first Sunday in October, the Rev. S. B. Blunt, D.D., of All Saints' Church, Ashmont, observed the fifth anniversary of his rectorship. Dr. Blunt's text for the sermon was Psalm 122:6. After paying tribute to the devoted priests who preceded him as incumbents, he referred to the work accomplished since 1910. In that year there were 530 communicants on the register, now there are 1,000. In thirty-six years previous to 1910 the total number of baptisms was 973, an average of 27 plus a year, while during the last five years the total number was 521, an average of 104 plus per year, or 2 every week. In the thirty-six years before 1910, the confirmations numbered 843, an average of 23 plus per year, whereas since then they have been 433, an average of 88 plus annually. On the material side, too, much has been accomplished: a beautiful chapel has been erected, as a memorial to past rectors and to Mary Lothrop Peabody, the saintly benefactress of the parish; the sanctuary and choir have been improved greatly and many ornaments added; a large and handsome rectory has been built; and, by gifts from Mrs. Peabody, the total value of the parish property has increased from \$236,500 in 1910 to \$731,638 in 1915. During these years, All Saints' has contributed to objects outside the parish \$14,826 and expended \$90,910 within, so that better than one seventh of its income has been given to outside objects. A valuable home mission work has been developed in this period by the founding of St. Cuthbert's chapel in Neponset. As to his hopes for the future, Dr. Blunt places foremost the establishment of the Lord's own Service of the Altar, as the central act of worship on every Sunday, and more frequent and numerous communions. All Saints' is in the midst of one of the largest residential sections of Boston, and everything would indicate that it has a constantly enlarging field of usefulness. Beside the rector, there are two curates, and perhaps the most complete parish house in the diocese.

On All Saints' Eve, the Rev. F. W. Fitts, of St. John's Church, Roxbury, celebrated his seventh anniversary as rector, with a special service and a sermon by the Rev. H. E. Fosbroke, D.D., of Cambridge. On Advent Sunday, it is proposed to hold a consecration service at St. John's, when all communicants shall receive the Blessed Sacrament, and start the new Christian year with renewed strength and devotion. A great corporate Communion of the entire five hundred members is hoped for.

During the octave of All Saints', the fifth anniversary of holding services and of the incumbency of the Rev. G. T. Morse has been celebrated at All Saints' Church, West Newbury. A beautiful church has been built in this time and there is a very adequate parish house and comfortable rectory. On St. Luke's Day, a quiet day was held at All Saints', conducted by the Rev. Father Duffy, superior of the society of the Divine Compassion. On October 31st, the Bishop administered the Sacrament of Holy Confirmation and dedicated an English stained glass window, made by C. E. Kempe & Co., representing our Lord enthroned and worshipped by the saints. Six other stained glass windows will soon be installed. A surprising number of good works are carried on in this rural parish, so recently founded.

As soon as the football season is ended, St. Mark's School, at Southborough, will introduce military drill, confining the work at present to the three upper forms, throughout the winter.—On Monday, November 8th, the first Month's Mind for the late Bishop Codman was kept at the Church of the Advent. There was a solemn Requiem celebration, at 10:30 A.M., under the auspices of the Massachusetts Catholic Club, of which Dr. Codman was sometime president, and the sermon in commemoration of the beloved prelate was preached by Dr. van Allen. A beautiful feature of the service was the anthem, which was the Contakion of the Faithful Departed, being the Kieff Melody from the Dirge of the Russian Church. It was sung as in Russia, without organ accompaniment.

J. H. CABOT.

Miscellany

INCREASED ENROLLMENT AT UNIVERSITY OF PENNSYLVANIA

Church Work Among Students

MATRICULATION AT PHILADELPHIA DIVINITY SCHOOL

Explaining the Stonemen's Fellowship

DEATH OF MR. P. A. B. WIDENER

The Living Church News Bureau
Philadelphia, November 8, 1915

THE announcement has just been made that the University of Pennsylvania enrollment of students is 8,469, or 1,001 more than last year. These figures are of special interest in view of the Church work which is being done among the students. For years services were held in Houston Hall each Sunday, at which prominent men from all parts of the country were the speakers. Through the efforts of the Churches in the vicinity of the university these services have been discontinued and the students urged to attend the services of their respective Churches. The Church has been represented in this work by the rectors of the Transfiguration, Church of the Saviour, and St. Mary's. Under the direction of these priests each member of the freshman class has been visited and the Churchmen invited to attend one of the parish churches. For these men a Bible class has been conducted in the Church of the Saviour, numbering from thirty to fifty. A monthly service of the Holy Communion has been held on a Wednesday morning for the students in St. Mary's Church, at which there were present last month thirty-one men. This means much, when it is considered that these men must report for lectures about 8 o'clock. At the other services in this church there are present each Sunday a number of the students sufficient to fill three pews. The attendance on the services of the Transfiguration has been equally encouraging. At each of these parish churches special preachers preach to the students. Last Sunday evening Bishop Kinsolving spoke to the men in the Church of the Transfiguration, and Bishop Matthews will be at St. Mary's on the evening of December 19th.

The Evensong in All Hallows' Church, Wyncote, on Sunday afternoon of October 31st, the Eve of All Saints', was a memorial service for Mr. and Mrs. Harry J. Keser, victims of the Lusitania disaster. The service conducted by the rector (Rev. Benjamin S. Sanderson) was a most impressive one and a congregation which completely filled the beautiful suburban church was in attendance. During the service appropriate musical selections were rendered by a large choir, and addresses were made by the rector and the Rev. Messrs. W. H. Graff and James B. Halsey, former rectors and close friends of the deceased. From its inception in 1891 Mr. and Mrs. Keser had been prominently identified with All Hallows' and generous supporters of all its activities. Mr. Keser had from the beginning been an officer of the corporation and at his death was the senior in point of service of the vestry. He was vice-president of the Philadelphia National Bank and widely known and trusted in the financial circles of Philadelphia and New York. The representative and distinguished company present at this service attested the high esteem in which these devoted and consecrated Christian people were held.

Remarkable activity both temporal and spiritual is being evidenced in the rural parish of Old St. Mary's, Warwick, the Rev. Caleb Cresson, Jr., priest in charge. Since the completion of the well-equipped parish building, weekly meetings relative to rural life are being held and splendidly attended. Several guilds are in active operation and the Church is leading in all social life and for better civic conditions. The election polls for Warwick township are in the parish house. Discussion and action is resulting in improved roads, better sanitation, advanced public school policies, and economic facilities for marketing produce of parishioners and the general community. A number of prominent lecturers have visited the parish during the past summer months from the Department of Agriculture and State College, and the guild hall has been used with much appreciation.

St. Mary's parish was founded about 1800 by the late Dr. Levi Bull, but was almost dead in 1913. The communicant list had dropped to about 20 and services were most meagerly attended. In the past ten months 29 new communicants have been added to the list. All the services have been wonderfully attended on Sundays and Holy Days. Upon two occasions the attendance has been over 220 persons. On All Saints' Eve the P. O. S. of A. made a gift of an American flag to the parish, at which time the congregation numbered 228 persons. The choral service was rendered by the members of St. Michael's Church, Birdsboro.

Arrangements have been made with the diocesan committee to have the Rev. T. J. Taylor of Kenneth Square conduct a preaching mission during Advent and the congregation is prayerfully preparing

for it. In this rural work St. Mary's parish is associated with St. Andrew's, West Vincent, where there are also signs of renewed spiritual energy. The Rev. Mr. Cresson conducts six services every Sunday and in so doing travels fifteen miles.

The matriculation service of the Philadelphia Divinity School was held on the afternoon of All Saints' Day in the chapel of the school. The Bishop conducted the service and made the address. The service was followed by an informal reception in the library. A large number of the clergy and friends of the students were present. The class which was matriculated was one of the largest in the history of the school. The total attendance this year is very large.

At the meeting of the clerical brotherhood in the Church House, on All Saints' Day, a large number of its members assembled to hear the Rev. Charles H. Stone explain the Stonemen's Fellowship, which now numbers 104,000 men, in this city. Mr. Stone

explained the inception of the movement, stating that about six years ago he had a men's organization, numbering about fifty, meeting on Saturday nights in the parish house of the Chapel of Holy Trinity. About the time of the Sunday evangelistic services a number of men applied for membership. In a short time the Fellowship became so large it was necessary to remove to a large hall; then to the gymnasium of the University of Pennsylvania, and now they are meeting in Convention Hall, the largest meeting hall in the city. At each Saturday night meeting there are present about twenty-five thousand. Steps are now being taken to raise a fund with which to erect a hall for the use of the Fellowship. On Saturday of the same week, Mr. Stone met a large number of the ministers of West Philadelphia, many of whom have classes preparing for the second degree meeting in their churches, and who were anxious to learn what is the significance of the movement. The movement has become so large as to command the attention of not only the people of this city, but cities out in the far west. Mr. Stone has been called upon to go to several of these cities and organize the Fellowship there.

Mr. P. A. B. Widener, a prominent financier in this city, and a communicant of St. Paul's, Cheltenham, passed from this life last Saturday morning at his home in Elkins Park. Mr. Widener has not been well since the loss of his elder son and grandson on the Titanic. Mr. Widener rose from a very humble position, in life to one of the greatest importance in the financial and social world.

He became interested in the street car system in this city at its beginning, and was a factor in its development to its present state of efficiency. He was interested in the progress of the city, and worked hard for its improvement. For many years he has been a member and large contributor to St. Paul's, of which his oldest son was a vestryman until his death, and whose place was taken by the younger son.

St. Elizabeth's Church observed its patronal festival last Sunday. At the solemn high celebration with procession at 10:30 the Rev. Father Huntington was the preacher. At 8 o'clock solemn Evensong was sung, closing with procession and solemn *Te Deum*.

EDWARD JAMES McHENRY.

DR. FRERE LECTURES ON "OUR PLACE IN CHRISTENDOM"

(Continued from page 44)

after living a loose life at the court of William Rufus and Henry I, adopted the ecclesiastical estate, and became a Prebendary of St. Paul's. He made a pilgrimage to the places of martyrdom of St. Peter and St. Paul in Rome, and while in Italy contracted malarial fever. In his convalescence he made a vow that, on his return home, he would found a hospital for the reception of poor sick men. It is related that in a subsequent vision the Apostle St. Bartholomew appeared to him and desired the building of a Church as well as the hospital, and indicated West Smithfield, then just outside the City of London, as the site. He returned to England as a Canon Regular of the Order of St. Augustine, and the outcome of his vow and vision was his foundation in London of what still exists as the Hospital of St. Bartholomew—London's most famous hospital—and a priory, of which the church in part remains and is so well known as St. Bartholomew's-the-Great. Rahere departed this life on the 20th of September, in the year of our Lord 1144, and his tomb remains in its original position and has never been desecrated.

It is understood that Mr. R. J. Campbell, late Congregationalist preacher at the City Temple, and who on Friday last

was received into communion with Holy Church by the Bishop of Oxford in his Lordship's private chapel at Cuddesdon, does not intend to make at the present time any public statement of the considerations which have led him to return to the Church. (He was confirmed in his undergraduate days at Oxford.) But he desires it to be known that his book, *The New Theology*, published some years ago, was withdrawn from circulation early in the present year.

J. G. HALL.

CONSECRATION OF ST. BARTHOLOMEW'S CEMETERY

Impressive Ceremonies in Chicago's New Burying Ground

NATIONAL SECURITY LEAGUE HOLDS MEETING

Daughters of the King in Annual Session

PLANNING FOR A NEW CATHEDRAL

The Living Church News Bureau
Chicago, November 8, 1915

FOR some years the rector of St. Bartholomew's Church, Englewood (Rev. H. W. Schniewind) had been troubled with the problem of burying the Church's dead of moderate means, because of the exorbitant rate charged for graves in the local cemeteries. Besides, people in affliction did not know where to go or to whom to turn for help. Over a year ago Mr. R. S. Robinson, a faithful communicant of St. Bartholomew's parish, talked over the situation with Mr. Schniewind, and as a result St. Bartholomew's Cemetery has been set apart for Church people. Bishop Anderson has spoken in hearty terms of approval of the cemetery and has received from its directors lots for the Cathedral poor, and for the residents of the Home for Aged Persons. The cemetery is at Oak Hill, just south-

seemed to be a tendency in all the speeches of the clergy to spread eagleism or sentimentalism. The meeting was described in the daily press as an enthusiastic one. Frankly it was not; the applause was weak, and the singing of the national anthem was pathetic.

The attitude at this meeting was suggestive. Did this lack of enthusiasm mean that the clergy in the audience were not alive to the need of national defense, or did it mean that they did not approve of their brethren's ways of pleading for that defense? The meeting on Tuesday was a challenge to the Church and its leaders in Chicago. Where do they stand on a vital national question?

A most interesting institute for mission study was held under the auspices of the Woman's Auxiliary of the diocese of Chicago, in the parish house of Trinity Church, Aurora, on Wednesday, Thursday, and Friday, October 27th, 28th, and 29th. There were two courses of study, "The Why and How of Missions," and "The Then and Now." The first course was given by Miss C. C. Griswold, educational secretary of the Woman's Auxiliary of the diocese of Chicago. It consisted of six sessions held daily from 10 A. M. to 2:30 P. M. The second course had three sessions and was given daily at 8 P. M. by Miss C. E. Telling of St. James' Church, Chicago. On Thursday, the Feast of SS. Simon and Jude, there was a celebration of the Holy Communion at 9:30 A. M. On Friday, October 29th, at 3 o'clock, there was an illustrated lecture on "The Church's Battle Line." The registration fee for the institute was fifty cents, which included a

Woman's Auxiliary



CONSECRATION OF ST. BARTHOLOMEW'S CEMETERY, CHICAGO. ALL SAINTS' DAY, 1915

west of Morgan Park, and has accommodation for six thousand graves.

Bishop Anderson appointed All Saints' Day for the consecration of the cemetery, and, as he was unable to be present, deputed the Very Rev. Luther Pardee, the Very Rev. Walter S. Pond, and the rector of St. Bartholomew's Church to consecrate the cemetery for him. Nearly three hundred persons witnessed the ceremonies of consecration, which were very impressive. St. Bartholomew's choir furnished the music, and the acolytes of the parish served. The Rev. Mr. Pancoast of St. Bartholomew's was thurifer, and the Rev. Hugh Spencer of St. Margaret's sprinkled the holy water. Several of the diocesan clergy were in the procession which encircled the bounds of the cemetery singing hymns. The final benediction took place at the foot of a cross at the east end of the cemetery. This is the first ceremony of its kind ever held in the diocese of Chicago.

Most of the parishes in the diocese observed All Saints' Day by special celebrations of the Holy Eucharist, and many observed All Souls' Day in the same way. It was the general feeling that the services on All Souls' Day made an unusual appeal this year because of the tremendous losses in the great war.

On Tuesday, November 2nd, the Chicago branch of the National Security League held a "ministers' meeting" from 12 to 1 P. M. in the Olympic Theatre, to discuss the question

National Security League

of national defense. The League and its objects are already familiar, and deserve the

approval and support of all sane and loyal Americans. Many Churchmen in Chicago are actively interested in the League's work. The meeting on Tuesday was attended by probably one thousand people, many of whom were ministers and priests. Some of the speeches on the subject of national defense were good. The chairman, a layman, gave the most convincing speech because of his frank statement of present conditions and needs. The speeches made by representative priests and ministers were not very convincing. There

text book. Lodging and breakfast was provided for all who wished to spend Wednesday and Thursday in Aurora.

The Chicago branch of the Woman's Auxiliary held its monthly meeting at the Church Club rooms on Thursday, November 5th, at 11 o'clock. There were 140 women present. The subject of the day was "The United Offering," and addresses were made by Mrs. Frederick Greeley, of Christ Church, Winnetka, and by Mrs. F. A. Crowe, of St. Augustine's Church, Wilmette. The resolutions of sympathy for Mrs. Toll on the death of Bishop Toll which were passed at the last regular meeting were read by Mrs. William White Wilson. The sum of \$423 was sent to Miss Langdon to complete the building of the hospital at Tanana, Alaska.

The annual meeting of the Daughters of the King was held at the Cathedral of SS. Peter and Paul, on Thursday, October 21st. The Holy Communion was celebrated at 10 A. M.

Daughters of the King

The Very Rev. W. S. Pond was the celebrant and the preacher. A business session was

held from 11:30 to 12:30, when adjournment was made for luncheon. The election of officers took place at 2 o'clock. Afterwards an interesting talk was given by Mrs. Butterfield on the work at the Mission House.

The Church of the Advent (Rev. Oscar Homburger, D.C.L., rector) is promoting a summer resort to be called Canterbury Park, in Lake county, Michigan, the first object of

Church of the Advent

which is to provide an inexpensive holiday place for Church people, where they may

attend the services of the Church, have the ministrations of her clergy, and where instruction by well-known and competent men may be received free of charge in Sunday school work and methods, in missions, social service, and similar subjects. It is intended to make the resort so far as possible a Chautauqua and summer camp, primarily for Church people, and for any others who want a quiet and profitable holiday in a delightful spot. Big Star Lake, on which Canterbury Park is situated, is the largest body of water in Lake

county. It has a shore line of fifteen miles in length, and an excellent sandy beach for bathing. The fishing is said to be unusually good. Any profit from the sale of lots is to be used for the building fund of the new church of the Advent.

The rector of Christ Church, Woodlawn (Rev. C. H. Young) has begun his Friday evening Bible class. The winter's work includes the study of "How We Got Our Bible," "Why Certain Events Had to Happen in Palestine," and "How Israel Influenced Other Nations and Was Influenced by Them." Membership is open to every one who will do the work. Christ Church has charge of St. David's mission, and active work is being done there among girls and boys. Mr. S. P. Thrasher addressed the men's club of Christ Church on Tuesday, November 2nd, on his early experiences on a whaler. Mr. Thrasher, who is a member of the Committee of Fifteen, told, too, something of the work being done by this notable civic body.

The International Missionary Society held a convention in Oak Park the week of October 31st. The opening session was at Grace Church, on the afternoon of the Eve of All Saints', when Evening Prayer was said, and a sermon preached by Bishop Anderson. The offering was for the mission to lepers, which has asylums, hospitals, and homes in many parts of the world.

St. Thomas' Church (colored) held its annual parish supper on All Souls' Day. There were over three hundred present. The object of the supper is to bring the members of the Church together at the beginning of the working year. Every Church member having a coin book with one dollar or more was admitted to the supper. These coin books are one of the means that the congregation has adopted to raise funds directly, and to dispense with many indirect ways like entertainments. Another means is the per capita tax which is levied in February. These and the special offerings at Christmas and Easter are parts of an excellent system of finance which might well be generally adopted.

The Church of the Redeemer (Rev. John Henry Hopkins, D.D., rector) had its silver anniversary as a parish on Monday, November 8th. On that date twenty-five years ago Bishop MacLaren signed the document creating the parish. The first services were held in the present parish house on Christmas Day, 1890. This was used as a church during the early years of the parish. The festival commemoration of the silver anniversary will be postponed until Christmas Day.

Christ Church, Harvard, Illinois, had its thirty-fifth anniversary on All Saints' Day. The day also marked the eighty-eighth birthday of the Rev. A. A. Fiske, former rector and first priest in charge of the Church, and was kept in his honor by the members of Christ Church and his many friends. Mr. Fiske had a ministry of twenty years at Christ Church. Many who spoke at the meeting on Monday evening praised his work, which had been well and faithfully done. Some of the speakers were the former mayor of the town, Mr. J. H. Vickers, the Rev. B. E. Chapman, the present rector of Christ Church, and the Very Rev. Luther Pardee. Mr. Fiske in responding told the story of the parish from its beginning in the Congregational Church in 1880. For the first six months there was little that was encouraging. After eighteen months the congregation had to leave the Congregational Church, and for a time services were held in private houses. Finally a lot was bought and the church built. The Rev. B. E. Chapman said in his sermon on Sunday morning that the present success of the parish was due in great measure to the strong foundations laid by Mr. Fiske and his associates at the outset. There are now 145 communicants in Christ Church, and during the last twenty-one months baptism has been administered to one-eighth of all who have been baptized in the church, and during this period one-eleventh of all the confirmations have been made.

One hundred and sixty-four persons in the congregation of St. Paul's, Kenwood (Rev. G. H. Thomas, rector), signed the resolutions of appreciation of the mayor's act in enforcing the Sunday closing law. On November 2nd the Ways and Means Club of St. Paul's Church was addressed by the well-known author, Carrie Jacobs Bond.

On Thursday evening, November 4th, Bishop Anderson met twenty members of the vestries of Grace Church and Trinity Church and presented to them a plan for combining these two churches with the Cathedral of SS. Peter and Paul into a new Cathedral to be built somewhere on the South Side, and as near the "Loop" as possible. No decision was made at this meeting, but Bishop Anderson said that the plan looked feasible. He hopes to have a committee appointed representing Grace and Trinity who will confer with him as the representative of the Cathedral of SS. Peter and Paul. There are, the Bishop said, legal and financial difficulties which must be overcome before action can be taken as to definite plans, but the intention is to continue working for a new Cathedral organization. The plan will include ultimately the building of a diocesan house, as well as a clergy house. Whether the building will be at Fifteenth street and Wabash avenue, or on the present site of

Grace Church, which was lately destroyed by fire, remains to be determined. The Rev. John McGann, rector of Trinity Church, and the Rev. W. O. Waters, D.D., rector of Grace Church, were both present at the meeting.

H. B. GWYN.

PROTECTION FOR ARMENIANS

IT has already been reported in these columns that the Christian Unity Foundation through its secretary, the Rev. Dr. Arthur Lowndes, addressed a memorial to the President of the United States asking his intervention for the protection of Armenians in Turkey. Dr. Lowndes is in receipt of the following reply from the State department:

"SIR: The Department acknowledges the receipt by reference from the President of your letter of October 14, 1915, relative to the present condition of the Armenians in Turkey and to the attitude of the United States Government relative thereto.

"In reply the Department begs to state that from the beginning the American Ambassador at Constantinople has continued to remonstrate with the Turkish Government against their treatment of the Armenians, and that such remonstrances have been followed by orders by the Turkish Government modifying and ameliorating to some degree the orders previously issued relative to the deportation of the Armenians from their homes.

"The Ambassador will continue to use his good offices, to the fullest extent consistent with the position of the United States as a neutral country, in behalf of the Armenians in the Turkish Empire.

"The Department has recently instructed the Ambassador to notify the Turkish Government that the reports of the treatment of the Armenians have aroused general and unfavorable criticism among the American people, which is destroying the feeling of good will which the people of the United States have held towards Turkey."

DISASTROUS TYPHOON AT BONTOC

BISHOP BRENT has cabled from the Philippine Islands that a typhoon which visited Bontoc on October 29th totally destroyed the residence of our missionary, together with a storehouse and its contents. No one was injured, but the material loss was probably \$10,000, and help will be urgently needed in rebuilding. The priest in charge at Bontoc is the Rev. Edward A. Sibley, whose first work was at St. Andrew's Church, Downer's Grove, Ill., in 1907.

WHAT CHRISTIANITY DOES FOR THE SOCIALLY SUBMERGED

IF WE ARE called to be evangelists, we must not forget that we are first called to be disciples. While we have to teach the heathen, we have also to learn from him. And in foreign mission work, the very greatness of the outward change which accompanies conversion may obscure the lesson, and help us still to regard it as something remote from ourselves and our needs. So my other example is chosen from much nearer home, among men and women whose Christianity does not manifestly change the outward circumstances of their lives, but leaves them working, and suffering, and maybe starving, as they were before, and yet makes the whole world of time and eternity a different thing for them. When I speak of the miracle of Christianity among the poor in East and South London, I desire to guard myself most carefully from slipping into a patronizing tone of superiority. If we are to do anything for them, we must realize that the truth is, and the difficulty is, that in some things they are better than the classes who have the duty of guiding them and enlightening them. I believe, as indeed we are bound to believe, if we read our New Testament, that the essential virtues of Christianity are not less, but more common, among the poor than among ourselves, and I believe that they are found too in those who are guided by no conscious religious belief. It is good that we should understand this, for it both gives us hope and makes us humble. But the knowledge does not blind us to the existence of sin and misery, of brutality and self-indulgence; and on the other hand, of hopeless unhappiness and dull or reckless despair, not to be cured but by faith in Jesus Christ. Those who have worked among the poor bear witness that it does cure them. They tell us of coarse and wicked lives purified, of selfish lives ennobled, and of suffering and want and death faced, not with stoical resignation, but with serene happiness. The Spirit of Christ does, here to-day, work the utter change from sin to holiness, from bitter, unsatisfied revolt to peace and joy; it does give a meaning and a glory to life which cannot be touched by weariness or pain or poverty.—From Peile's *Reproach of the Gospel*, Bampton Lectures for 1907.

PEOPLE THAT PRAY in their youth and middle life will never want for one useful occupation in their age. Quivering lips can ever sing with a prayerful heart to help them.—*Lynch*.

Second Annual Synod of the Province of the Northwest

At Omaha, Diocese of Nebraska, October 28th to 31st

OMAHA, November 2, 1915.

THE Synod was opened with a grand service at Trinity Cathedral, Thursday morning at 10:30. The procession consisted of a large choir, seventy-five priests, and all the Bishops of the Province excepting Bishop Olmsted of Colorado and Bishop Morrison of Iowa. The Primate of the Province, Bishop Brewer of Montana, was celebrant, Bishop Williams of Nebraska, epistoler, and Bishop Morrison of Duluth gospeller. Bishop Brewster of Western Colorado preached the sermon, choosing for his subject, "The Work of the Living God, and the Challenge to His Church," from the text, "Bring forth the blind people that have eyes, and the deaf that have ears" (Isaiah 43:8). The offering was devoted to the General Clergy Relief Fund.

Business sessions and conferences were held in Gardner Memorial parish house, located in the same block with the Cathedral. The Synod organized at 2 P. M., Bishop Brewer presiding. The Rev. A. E. Knickerbocker of Red Wing, Minn., called the roll, was reelected secretary and read the minutes of the primary Synod which met at Minneapolis in 1914. Bishop Williams, on the part of the city of Omaha and the diocese of Nebraska, made an address of welcome, in which he referred to the keys which are emblems of Omaha hospitality, and the "Key to the Situation"—that unlocking the gate to the great West. These emblems were worn by all the clerical and lay delegates, the Bishops, and all other clergy. The Bishop of Nebraska assured all visitors that this key would open the hearts of all Churchmen and Churchwomen of Omaha, thus allowing them to enter into the joys of our well-know hospitality. This open-hearted welcome was gratefully acknowledged by the Bishop of Montana speaking for the Synod.

Bishop Beecher presented a resolution that a committee of three Bishops, two priests, and two laymen be appointed to prepare suitable resolutions commemorating the death of our late brother, the Rt. Rev. George Biller, D.D., of South Dakota. The committee consisted of the Bishops of Minnesota, Nebraska, and Western Nebraska, the Rev. Mr. Woodruff of St. Paul, Minn., the Rev. Paul Roberts of Brookings, S. D., Mr. T. L. Ringwalt of Omaha, and the Hon. J. H. Gates of Pierre, S. D.

Then followed a conference on Religious Education, Bishop McElwain presiding. The Rev. W. W. Barnes of Nebraska City, Neb., spoke of "What is the Church's Responsibility?" The speaker dwelt on "What does God regard as our responsibility, what does the community regard as our responsibility, and what will the community concede to us in this matter?" The Rev. James Wise, sometime rector of St. Martin's Church, South Omaha, but now of the Church of the Holy Communion, St. Louis, Mo., spoke on the subject "How Can We Reach the Parents?" He prefaced his address with the acknowledgment that, no matter where he worked and lived, he would always think of Omaha as his home, for it was here that he had lived many years, and gained a large portion of his education, and done his first work as a priest of the Church. Then he turned the Synod into a class room, and for a "full period of sixty minutes" held the rapt attention of the entire body, he asking questions in the good old-fashioned catechetical way, and laymen, priests, and Bishops responding heartily and with deep interest. With the use of black-board and chart he convinced the Synod that the parish church is the center of all parochial activities, and that every organization from the remotest guild to the vestry should develop Christian character in every person connected with the Church, and do it according to the teaching of the Church. Any organization within the parish which is not willing to work towards this ideal is not worthy of the name it bears, and should be "killed." Mr. Wise's contribution to the Synod was of inestimable value, as it inspired all with the desire to do the works of Him who hath called them to be His servants and teachers.

Dr. Gardner, secretary of the General Board of Religious Education, added largely to the interest of the discussion. He said the only way to discover the secret of a successful small Sunday school, as that of the large one, is in finding a leader, leadership being the essential necessity; and he called attention to a little book issued by the G. B. R. E., *Vital View Points in Sunday School Work*, which he was sure would give valuable assistance to Sunday school workers.

Professor J. F. Douglas of the Agricultural College at Ames, Iowa, spoke at length on "What Can We Do for Schools and Colleges?"

Thursday night a reception was held at the University Club, which was attended by a host of Churchpeople and their friends. It was much enjoyed on account of its simplicity and genuine hospitality, and has evoked words of praise from all who attended. Many other people would have been present had there not been a meeting of the Banker's Association of the State, and another large reception the same night.

At the opening of the business session Friday morning, the Provincial secretary, the Rev. C. C. Rollit, D.D., read his report which shows a steady increase in receipts for missions during the last seven years, and a decided increase in the year 1915 over that of 1914, of \$10,865.14.

In the report of the Provincial Board of Missions, which followed, abandonment of the office of Provincial secretary was asked on the ground that such abandonment would result in a saving of \$3,000 salary, and \$1,000 traveling expenses per annum. This point provoked spirited discussion and debate; five Bishops spoke energetically in favor of retaining the office, and the Rev. Dr. Rollit to fill the office. Bishop Tyler of North Dakota, in the discussion, injected a bit of humor when he said, "I was bothered so much by a flood of letters from traveling secretaries of one kind and another when I first became Bishop of North Dakota, that I felt like asking the Board to appoint a secretary to take care of my correspondence; and I wanted to put half of them out of their jobs. Dr. Rollit, however, has left me beautifully alone. I hope that we will vote uproariously, simultaneously, unanimously, and tumultuously, to retain the office and to retain Dr. Rollit in it." Bishop Brewer pleaded for the retention of the office and the present secretary, because the office of the secretary was needed; it was an efficient instrumentality in the mission work of the Province. He pointed out that besides paying the salary and traveling expenses of the present officer the Province had raised about \$7,000 more for missions than it had the previous year. The Synod voted unanimously against memorializing General Convention to abandon the office of Provincial secretary.

Report of the Provincial Board of Religious Education was presented by Bishop McElwain. He read a summary of a questionnaire which had been sent out to every diocese and missionary district within the Province relating to Sunday school work. Inasmuch as only about half of the dioceses and districts returned answers to the most essential questions, it seems unfair to take these answers as representing the true condition of the Sunday schools. Taking the figures as presented there is calculated a loss of eleven per cent. in ten years, and a loss of seven per cent. as compared with the report of five years ago. Of scholars the figures show a loss of 39 per cent. as compared with the report of ten years ago, and a loss of 13 per cent. as compared with five years ago. Fourteen teachers' training schools are reported in the Province; three teachers taking the correspondence course issued by the G. B. R. E., and two teachers holding certificates from the General Board.

The report on Colleges and Universities, which was read by the Rev. Dr. Palmer of Stillwater, Minn., revealed the deplorable fact that our Church is doing little or nothing to even interest the students at the different seats of learning throughout the Province, to say nothing of trying to hold our own Church boys and girls.

A most interesting conference on social service was held Friday afternoon, Bishop Beecher presiding; he spoke at length on what had been accomplished within his own experience in the last few years. The Rev. F. C. Smith of Durango, Western Colorado, spoke briefly but very pointedly on "Child Delinquency." He laid the cause at the feet of the customs of our communistic society, although heredity is no small factor in causing delinquency. "Community Service and Parish House Problems" were discussed by the Rev. J. A. Schaad of St. Paul, Minn. "The Training of Workers" was discussed by the Rev. H. S. Gately of Missoula, Mont. In the evening a mass meeting on social service was held in Gardner Memorial House. Bishop Beecher being the presiding officer. Addresses were made by the Bishop; and also by the Hon. J. H. Pershing of Denver on "Our Punitive System," the Rev. F. L. Palmer of Stillwater, Minn., on "Prison Reforms," and the Rev. H. F. Parshall of Cass Lake, Minn., on "The Care of the Prisoner after He is Liberated."

During the business session on Saturday morning the district of South Dakota, through the Rev. William B. Roberts of Dallas, S. D., made a strong plea that this Synod memorialize General Convention to give to South Dakota not only a Missionary Bishop to take the place of their late beloved Bishop Biller, who had so recently laid down his life for the Church, but to give also an assistant Bishop who might share the burdens of that vast field. The district has 80,000 square miles, the largest missionary district in the American Church; it has 10 parishes, and 156 missions; over 100 stations are among the Dakota Indians; and more than 100 are off the railroad. The speaker called attention to a trip which Bishop Biller had lately made in company with a young missionary in which neither had any sleep for more than forty hours. A letter from Mrs. Biller urging action in favor of an assistant to the future Bishop of the district was introduced. Judge Gates of Pierre, S. D., presented a dissertation on the legal side of the question of General Convention and the election of Bishops and Assistant Bishops. Many and heated speeches were made supporting the call of the district for a Bishop and an assistant. Dr. Ashley, the long experienced missionary among the Indians, presented a map of South Dakota in

which could be set the dioceses of Albany with one Bishop, New York with two Bishops, Massachusetts with two Bishops, Washington with one Bishop, Pennsylvania with two Bishops, Connecticut with two Bishops, Virginia with two Bishops, and Southern Virginia with two Bishops. He explained that while the eastern dioceses are vastly more populated than the Northwest, still the traveling facilities are infinitely better. After a long debate the report of the Board of Missions was adopted, which included a memorial to General Convention, asking for an assistant Bishop.

Bishop Tyler presented this resolution: "Resolved, That this memorial be sent also to the General Board of Missions, together with the report of the Provincial Board of Missions, those of the Rev. Mr. Roberts, extracts from convocation addresses delivered by the late Bishop, and here read by Mr. Roberts, Mrs. Biller's letter, and also the opinion of Judge Gates, the chancellor of South Dakota." The motion was passed unanimously.

Bishop McElwain reported that Seabury Divinity School had at present thirty-five undergraduates, and sixteen in the correspondence course; that the Rev. James H. Young of Tiffin, Ohio, had been called to the chair of Systematic Divinity; and that the finances of the school were in excellent condition, there being \$2,000 surplus over and above the expenses of the past year. The Synod elected as trustee for Seabury Divinity School the Rt. Rev. Harry S. Longley, Suffragan Bishop of Iowa.

Bishop Longley presided at a conference on Church Extension which was held Saturday afternoon. "Ways and Means in the Parish" was presented by the Rev. E. B. Woodruff of St. Paul, Minn.; "The Relation of the Diocese to the Board," by Bishop Thomas of Wyoming; "The Clergy Pension Fund," by the Rev. C. W. MacWilliams of Glendive, Mont., and "A Method of Administration," by Dr. Rollit.

Saturday evening a mass meeting was held in Gardner Memorial House. The Rev. Dr. Freeman of St. Mark's, Minneapolis, spoke on "The Nation-wide Preaching Mission," the Rev. William E. Gardner, secretary of the General Board of Religious Education, spoke on "Religious Education," and the Hon. G. F. Henry of Des Moines, Iowa, spoke on "From a Layman's Viewpoint."

On Sunday morning each church in Omaha and near-by towns and cities had a special preacher from among the visiting Bishops and clergy. In the afternoon a very important conference for Sunday school workers and teachers was conducted at St. Barnabas' Church by Dr. Gardner. At 8 o'clock at night a wonderful closing missionary mass meeting was held in the Cathedral. Scores of people were unable to gain entrance to the Church. Bishop Partridge of West Missouri was to have been present to speak, but was prevented by a death in Kansas City. The Rev. Hugh L. Burleson, editor of the *Spirit of Missions*, combined his own subject, "On the Firing Line," with that which had been assigned to Bishop Partridge, "In Far Away Lands," and preached a very interesting missionary sermon. Bishop Longley spoke on the subject "In the Rural Communities."

And Bishop Brewer, the "grand Primate of the Province," delivered "The Final Message" with a vigor and directness which will not soon be forgotten.

Among the committees appointed was a committee on the survey of the Province to report at the next Synod, Bishop Thomas, the Rev. Dr. Rollit, and Mr. G. G. Whitney of St. Paul. Bishop Thomas, the Rev. Dr. Freeman, and Mr. Sturges were appointed to represent the Province before the Board of Missions.

At the call of Bishop Williams a meeting of all examining chaplains, present and past, was held Friday afternoon, with Dr. Gardner to consider the unification of the curricula for candidates for holy orders, to aim at a uniform system of examination, and to cooperate with the G. B. R. E. A committee was appointed to report at the next Synod, the Rev. W. W. Barnes of Nebraska City, Neb., being chairman, and the Rev. John Albert Williams of Omaha, secretary.

The next meeting of the Synod will be held in Denver in 1917.

The Woman's Auxiliary had an important part in the Synod proceedings. The semi-annual meeting of the Nebraska branch was held in Omaha Wednesday, the 27th, which made a good preparation for the sessions in connection with the Synod. On Thursday morning at 7:30 there was a corporate celebration of the Holy Communion in the Cathedral with the Bishop of Nebraska celebrant, and the Dean of Trinity Cathedral assistant; a business meeting was held at 9, which was ended in time for the great opening service of the Synod. On Friday there was an all-day meeting at Brownell Hall, the diocesan school for girls. Miss Johnston, the principal of the hall, opened the school to the women; luncheon was served by the women of Omaha. Subjects which were discussed were "The Apportionment," "United Offering," "Missions within the Province," "Missions outside the Province." The speakers were Bishop Brewer, the Rev. Dr. Gardner, the Rev. Philip Deloria, "the Philips Brooks of the Indians"; Mrs. LeN. Foster of Denver, Mrs. G. W. Burnside of Sioux Falls, S. D., Mrs. Harry S. Longley of Des Moines, Iowa, Mrs. J. W. Watzek of Davenport, Iowa, and Miss Elspeth Rattle of Denver.

RELIGION entrenches upon none of our privileges, invades none of our pleasures; it may, indeed, sometimes command us to change, but never totally to abjure them.—*South.*

CONSECRATION OF THE BISHOP SUFFRAGAN OF CONNECTICUT

THE Rev. Edward Campion Acheson was consecrated Bishop Suffragan in the Church of the Holy Trinity, Middletown, of which he had been rector for over twenty-three years, on Thursday morning, November 4th.

There were celebrations of the Holy Communion at 7:30 A. M. for the clergy and students in the chapel of St. Luke, Berkeley Divinity School, and for the parishioners and others in the Church of the Holy Trinity. Morning Prayer was said in the Church at 9:15 A. M., and the consecration service took place at 10:30 A. M.

The Bishops, clergy, and specially invited guests met in Holy Trinity parish house at 10 A. M. The clergy were vested and with white stoles and the invited guests in academic costumes. Admission to the Church up to 10:15 A. M. was by ticket. After that hour all unoccupied seats were at the disposal of the ushers.

The consecrators were the Bishop of Connecticut (presiding), the Bishop of Massachusetts, and the Bishop of New York. The presenters were the Bishop of Rhode Island and the Bishop of Western Massachusetts. There was also present in the sanctuary the Rt. Rev. James Fielding Sweeney, Bishop of Toronto. The attending presbyters were the Very Rev. Dean Samuel Hart, D.D., of Berkeley Divinity School, and the Ven. Oliver Henry Raftery, D.D., rector of Trinity Church, Portland, Connecticut. The Rev. Henry St. Clair Whitehead, rector of Christ Church, Middletown, was master of ceremonies. The certificate of election was read by the Rev. John Fields Plumb of New Milford, secretary of the diocese. The Rev. Storrs O. Seymour, D.D., president of the Standing Committee, read the certificate of consent from the Standing Committees and the Rev. Dr. Samuel Hart the mandate for consecration. The Litany was sung by the Rev. Frank Hood German, D.D., rector of St. Thomas' Church, Mamaroneck, N. Y., and at one time curate under Mr. Acheson.

The sermon was by the Bishop of Newark, who took for his text St. Matthew 9:36, "But when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd." The Bishop began by saying that no words showed our Blessed Lord's feelings towards men as did the figure of the Good Shepherd. The subject of his sermon was Leadership as seen in the office conferred to-day. It was not the thought, he said, commonly used in a sermon on such an occasion as this. Continuing, he said,

"Many regret that the word Protestant has such a prominent place in the title of the Church. Others object to the second word of the title because it puts a thought of the Church in too much prominence. We have been making a theory of the ministry, not always presenting the part most prominent. The evangelical movement of the eighteenth century and the Oxford movement of the nineteenth have done their work, and done much good but they have come and gone. A new movement is stirring the world now. It is not to make the past live again but to bring the world within the power of the Spirit of God and let him lead it. The world is calling for a new leadership. We have to determine whether leadership shall come to us now. The Church is full of it. Its ministry has accomplished great things. And the Church is bewildered by its own accomplishments. Now with large attainments there comes something of fear. The stream is larger than we had planned for. We thought we knew how the Spirit of God worked, and we have been mistaken. There never has been a time of need for men of greater vision. The Church as a teacher in the world has brought the world to the knowledge of God and truth but is it large enough to lead the world along these lines? Can the Church raise up men of large leadership? Men who are good shepherds who know good pastures are better than good fences? We must be careful that Churchmanship is not mistaken for religion. We have spent our time in preparing our argument for the ministry and have forgotten to make men of efficiency and power. We should commend the Church by its ability to serve; the hope of the Church as a great power for the world lies that way. The world is asking not what the Church did in former times but what it is doing. We have to meet now not opposition but indifference. For wise leadership in Bishop and priest I make my plea to-day. We must be awake to the conditions the Church must face. If we would be sure to do Christ's work in Christ's way. But we are timid, and afraid to take the Church out into the wide world of activity and life and give it a chance. We need the leadership of large-minded men who set the mind upon accomplishing in Christ's name all that is large and worth while. The power of the Church depends upon a quickening of the spiritual life of our people, an awakening of the sense of responsibility. The strength of the Church depends on our making our people such as God can make them. The call to go on must come from those set over us as chief pastors. Leadership which is to be efficient must have in it many elements, elements presented to us in the Church as the divinely fashioned instrument to do the work."

Addressing the Bishop-elect he said: "You have no need of any

exhortation from me as you enter upon the duties of that office to which your brethren and God have called you. You must belong to no party in the Church for you know no party can rule or own the Church. You will help to get the mind of the Church off itself and on its work. Not of yourself but of others will be your thought. Go to your work as a called leader to work in the Church of God like the master who was moved with compassion because they fainted and were scattered abroad as sheep having no shepherd."

The stately stone church upon Middletown's main thoroughfare with the neighboring group of buildings of the Berkeley Divinity School was a most fitting place for the service of consecration. It was at this church, known as Christ Church, and worshipping in another edifice, that the Rt. Rev. Samuel Seabury, our first American Bishop and the first Bishop of the Church in Connecticut, first met his clergy after his return from his consecration in the old land. And it was peculiarly fitting that Edward Campion Acheson should be raised to the episcopate in that church which for over twenty-

FIRE DAMAGES CHRIST CHURCH, NORFOLK, VA.

A FIRE, probably incendiary, wrought destruction in Christ Church, Norfolk, Va., to the extent of about \$50,000 in the early morning of November 3rd.

The fire started in the cellar, and, while it was burning briskly when the firemen arrived, it was thought that the flames did not extend beyond that room. While every effort was being made to extinguish the blaze without the use of water, so that the organ and interior would not be damaged, the fire made its way up through the pipes of the organ and between the partitions, into the roof. The first intimation that the fire had extended beyond the cellar was when a twinkle of light was seen at the northwest corner above the organ, and the flames then spread so rapidly that the roof was soon in a blaze. When it began to fall at the north end a general alarm was sent in.



CHRIST CHURCH, NORFOLK, VA.

three years he has served as rector. The ties that have bound today the new Bishop to the succession—he is the 283rd American Bishop—have been the stronger for the historic surroundings.

The procession of choir, invited guests, about two hundred clergy, seven Bishops, and Bishop-elect, headed by the crucifer, entered the Church promptly at 10:30 a.m. To the strains of hymn 524, "The Litany of the Holy Ghost." The introit was the 84th Psalm, and the music was the *Missa de Angelis*. The orders of the consecration as laid out in the Prayer Book had been printed with appropriate hymns, in pamphlet form and distributed in the pews.

All the Bishops present, seven in number, joined in the imposition of hands. They were the Bishops of Connecticut, New York, Massachusetts, Western Massachusetts, Rhode Island, Newark, and Toronto, Canada.

It is interesting to note that Bishop Acheson is now the seventh Suffragan Bishop at work in this country. He has been assigned oversight of the New London archdeaconry, in addition to which he will have for the present the care and oversight of all missions and aided parishes in the diocese.

Edward Campion Acheson was born at Woolwich, England, of Irish parentage, 56 years ago. The family removed to Canada, where Mr. Acheson received his early education and was graduated from

(Continued on page 61)

The fire was not under control until the roof had been burned away and the charred remnants had fallen into the main body of the church.

Christ Church was completed in 1910 at a cost of about \$208,000, and was one of the handsomest churches in the South. The tower was one of its conspicuous features. This is uninjured and will not have to be repaired. The walls, in some places, may have to be strengthened, but otherwise the main body of the church was not damaged.

The loss is entirely covered by insurance, except that to the reredos and the Tayloe memorial window. Repairs will begin as soon as the insurance adjusters have completed their work, and will be pushed to completion as rapidly as possible. It is not known where the congregation of Christ Church will worship while the repairs are being made, but the Ghent Club has been offered for the purpose, and it is probable that it will be accepted.

That the fire was of incendiary origin is regarded as certain. Several neighbors heard a muffled explosion just before the blaze was discovered, and two men were seen running from the church just afterward.

The Sovereignty of Service

Convention Address by the Rt. Rev. DAVID H. GREER, D.D., LL.D.,

Bishop of New York

IT is again my privilege to meet with you in council and to voice some of the thoughts which have come to me in thinking about and reflecting upon the happenings of the present, with a view to ascertaining how to meet and wait upon the openings of the future. My theme is, *The Sovereignty of Service*; and I make at the outset this general statement—that the present is a time when the world is beginning to realize, somewhat vaguely perhaps and dimly and with a kind of subconscious sense, the value and need of religion, not only in the smaller sphere of private aim and effort but also in the larger sphere of all social relations and all human interests.

In the ordinary course and conduct of affairs that is not the case, or not so much the case, and religion then while not ignored but valued and respected, is nevertheless regarded as chiefly an outsider in the world-life, to be honored in its place, but which must keep its place and not venture to intrude. And yet, while that is the usual attitude of the world towards religion, it is not the attitude of religion towards the world, or certainly not of the Christian religion and what it claims to be.

"Christianity," says Emmanuel Fichte, "carries in its bosom a power of renovation which is unsuspected. Up to the present time it has acted only on individuals and indirectly through them upon the State (by which he means the governing forces of the world); but he who can appreciate its *intimate* action, whether as believer or as independent thinker, will admit that it will become one day the internal and organizing force of society and then it will reveal itself in all the depth of its conceptions and in all the richness of its blessings."

But why has it not already become throughout the entire human world that organizing force? Partly for the reason which I have already intimated—that in the common current or movement of affairs, with nothing to disturb its accustomed course, or nothing very much, the world seems to be sufficient for itself, and to be able by itself, with its own wit and skill, to manage those affairs. And partly too for the reason, as someone has observed, that "God has come on man's scene-world in quiet," and is not observed, except when suddenly the veil is rent or the curtain drops, and God is seen standing there, is recognized and felt. Then the consciousness of the world is, for a time at least, merged into the consciousness of God, and religion looms large, or larger than it did.

Something like that is the situation now, when deep and radical changes are taking place in the world, changing not merely its physical map but its human map as well, whose ultimate end and issue no one can foretell; when some of the very forces which have made the modern world are breaking it and putting it to confusion. So that men are asking, in thought if not in speech, as they stand bewildered in the midst of that confusion, "Where now is the wise, where is the scribe, where is the disputer of this world?" to show us the way out. How futile seems their counsel, how impotent their speech! And so the thought of the world instinctively turns to God of whom it is more conscious now, of whom it is more aware as present on the scene, to find in Him its counsel, its guidance, its light, its present help in Him. And the door which had been closed is open now to religion, more widely than it was, and now it can come in, now it has its day to make its claim good, to prove and show its worth, its practical worth to the world, to help it and to serve it, and by serving it to save it; and so to become, in Fichte's words, by its will to service energizing in the world, its organizing force.

Now the organizing force which has been working hitherto in the world's life is not a will to service but a will to power, and that will to power in many ways and forms is energizing still in all the nation groups, in some more than others, but more or less in all, and subsidizing to itself not only the world's material or the world's mechanical things, agencies, and arts, but other things as well; its scientific attainments, its civilization achievements, its learning and its lore, and even a certain type and form of conventionalized religion. It is all sacrosanct to the world's will to power.

And yet if we have eyes we cannot fail to see that this will to power is not working well; that instead of organizing the social life of the world it is disorganizing it; that instead of making for order, harmony, and peace, it is making for confusion, discord, strife, and war, both national and social, national contentions and social discontents. And for a reason, as a recent reviewer remarks, which is or ought to be evident to a child. For is it not true, he says, that seekers of buried treasure invariably quarrel among themselves? They may arrange the most equitable scheme for a division of the spoils and seal their mutual loyalty with fearful oaths; but before the voyage is over the captain will be dangling at the yard-arm and the deck will be slippery with the blood of half the crew.

It is a somewhat rhetorical picture but not altogether so. It is on the contrary not very far from being a real and true picture of

half the modern world, whose fields have been made slippery and soft with the blood of fallen foes by the world's will to power and the coveted spoils of power.

Now this is a pragmatic age, and while pragmatism may not be, and in my judgment is not, a sound and valid philosophy as such; while it is not the source of truth, does not originate truth, is not truth in its essence, yet if any truth-theory or any truth-claim, any code or rule when it has been fully tried or fully tried out, is found not to work or not to work well, then it stands condemned, pragmatically condemned. And the world's will to power having been fully tried and fully tried out, upon a large scale, has broken down and failed and stands to-day condemned, not theoretically but pragmatically condemned, and that pragmatic verdict stands irreversible and final and without appeal.

But another kind of will has come into the world; not a will to power but a will to service of to power through service. It came with Jesus Christ, or rather it came in Him, who, although He came in the name of God; yea, and in the form of God and with the power of God, yet thought it not a thing to be grasped at that He should be equal with God, but made Himself of no reputation and took upon Him the form of a servant. And what He was Himself, so through His Church, as His body on the earth, He would continue to be. And therefore in the night in which He was betrayed, when preparing His disciples by solemn consecration to give to and be His Body in the world, knowing that He came from God and that He went to God, with that sublime consciousness of the power in Him of God, of the omnipotence of God, what is it that He will do? He will take a towel and gird Himself and begin to wash the disciples' feet. Thus by His example, in that impressive hour, teaching and showing them, that little nucleus group of His Body and His Church, that they must also do as He had done to them, that the Church's way of rule is the servant's way of rule, that the Church's test of value is the servant's test of value, that the Church's way of entrance into the world-life is through the service-gate, and that the Church's sovereignty in the world is the sovereignty of service.

And so time and again in the history of Christendom that sovereignty of service has been expressed and bodied forth in some of the best and noblest types of character and life. Notable men they were; sovereign men they were, whose sovereign power was due not to any rank or title which they held, or station which they filled, in either Church or State. They may have had these things or they may not have had them—they were not things to be grasped at—but simply to the fact that they had been anointed with a double measure of the spirit of Jesus Christ, who through them had exercised His sovereignty of service and given the letters patent of a Christian knighthood to them.

It is also seen in Christendom, that sovereignty of service, in the Church's ministrations to human need and lack and suffering and want; and just as in the crush and crowd of the city street the ambulance is sovereign and has the right of way, even so does the world freely and gladly give the right of way to the Church in its helpful service, to the crushed and crowded and broken human life, the maimed, the halt, the blind, the outcast, and the poor, the suffering, and the sick. And yet while in that respect and to that extent the sovereignty of the Church is recognized and owned, yet something else and more than an ambulance service the Christian Church must give to the modern life of the world. For something more it needs. It is not enough to care for those who have been injured in the erection of the building, who have been disabled, crippled, wounded, hurt, in the process of construction, though that of course is needed and always will be needed; for human life cannot escape injury and hurt. But a further need there is to-day, more imperative and pressing and more fundamental, and which the Church must meet: that is the need of making the building itself to rest, the whole structural fabric of our modern life to rest and stand, on God, as its only sure foundation, its only safe and sure and permanent support.

And when I say God I mean Jesus Christ, for I do not know any other God, I cannot know any other God. The God of Nature, of universal nature, the cosmic God, whose energy pervades the whole boundless cosmic field—He is too great, too vast, too far beyond my reach; I cannot trace His ways. I can trace only some of them, and these but a little way; I cannot trace them all. He is past my finding out. And while indeed for other worlds He may have other words, yet for this world at least the Word of God is Christ. And the supreme need of the hour which it is the business of the Church to meet (it is what the Church is for) is to try to put that Word of God for this world, that service-Word of God, into this world's life, and so to give its true moral worth and value, its moral progress to it, its human progress to it. How otherwise can there be any human progress or any moral progress?

We hear much to-day about human life in this world as a strug-

gle for existence in which the fittest survive. And so it is, a struggle for existence, a hard struggle, a militant struggle, a warfare, and from which warfare there is no discharge. But it is not the same struggle or the same kind of struggle which has been and is still going on in the world of physical nature, that great cosmic struggle in which the strongest and the cunningest survive. It is on the contrary, as Professor Huxley says, at every point, at every step, a struggle against that struggle, that naturalistic struggle, and the substitution for it of another kind of struggle. The practice, he says, of what we call virtue or goodness, involves a course of conduct which in all respects is opposed to that which leads to success in the cosmic struggle for existence. How strange it would seem if, in after years, this great apostle of Agnosticism should be canonized by the Christian Church as one who, at a critical time, had pointed out to the Church and the world the way in which they should go! And that way, what is it, but the way of Jesus Christ, who taught and teaches still that the value, the destiny, the sovereignty of human life, consist not in the sovereignty of a mere and sheer naturalistic force, but of a sovereignty which has learned by the grace of God to conquer and subdue that naturalistic force as it works without, or as it works within, and to make it work in either case in the service of mankind, and so to establish in the world and in all the world and in all the world-life the sovereignty of Jesus Christ as its organizing force?

But the subject is a large one and I realize full well that I have only touched it. I know too and realize that there is always a risk of rashness and crudeness in the attempted enforcement and application of it which we must be careful to avoid lest our attempts at times should be more zealous than wise. And yet despite that risk, the Christian Church must ever stand "with eager heart to see the good and serve the good, to hail the light and help the spreading of the light." But time and your patience, indulgent as it is, will not permit me to dwell upon the subject at length or even to suggest the many timely bearings and applications of it. They will suggest themselves. Some of the ways in which this Church of ours is serving the public good will appear in the reports to be submitted to you at this Convention. There are however two or three practical applications of my theme in the line of those reports, and yet apart from them, which I will venture briefly to bring to your notice.

One of them is a movement which was in this city and in this very place inaugurated by the last General Convention. I refer to what is called the "Nation-wide Preaching Mission," and with regard to which many, most of the dioceses, have taken favorable action. It may seem at first singular and superfluous that such a preaching mission should have been proposed when it is already the mission of the Church and one in which it is already actively engaged. And yet it has this feature among others to commend it, that it will tend to lift the preaching ministry of the Church out of its provincialism, its parochialism, or whatever it may be called, and to give something like a universal accent to it, and at the same time to emphasize as a *consciously concerted and cooperative* movement, what is so very important and so very much needed to-day, that Jesus Christ is the Way, the Truth, and the Life, not only for the individual in his individual sphere but also for the nation in its national sphere, and equally in both. It is in other words a service by the Church to the Nation's soul, to awaken the nation's soul, to help it to find and win its soul and to hold its soul secure, and in making the nation's soul secure, to make the nation itself secure, invincibly secure, as a nation which prosperity cannot corrupt nor adversity destroy nor all the forces of evil overthrow.

There is another application of the subject which I venture to suggest: It was said of St. Francis of Assisi, "that poor little man of God," that he listened to those to whom even God Himself did not listen or apparently did not listen. Such groups of persons have always been in the world and are in the world to-day. They do not come to our churches where God, through His ministry, is supposed to speak to the people and to listen to their cry, as others can come if they will. They cannot come. They are beyond the pale, not only of the ordinary ministrations of the Church's preaching service but of the extraordinary ministrations of a Nation-wide Preaching Mission. They have broken the laws of God and man, and society for its own protection has cast them forth and out, to punishment and banishment, and where, as human waste, like Job upon his ash heap, they seem to be forgotten and forsaken both of God and man. That is the old penology and the way of it, and it still survives. But it is passing, and a new penology is coming, which, while it is to punish of course (it must always do that and the punishment must be a real punishment), also has for its aim to reform, to restore, to rehabilitate, and thus to give back to society again a valuable social asset. This is not only more Christian and more humane, but, to use a somewhat hackneyed phrase, it is more scientific. For the ultimate scientific aim, as modern research has revealed it to us, is not destruction but conservation, and even in the business world, the industrial world, that has come to be one of the most distinctive and characteristic features. What was once thrown away as refuse or as waste is now absorbed and utilized and converted into profit; and the most successful and enterprising

business, other things being equal, is the one that uses and practically applies, most thoroughly and effectively, this principle of conservation, is the one that has learned how to save its waste and how to work it back again into productive business values.

That is the principle which distinguishes the new political economy from the old political economy. That too is the principle which distinguishes the new penology that is coming from the old penology that is going. The service which it renders is not merely a service to the individual, to save and rescue him, although of course including that; but a service to society, by working up its social waste into social values.

It is not an easy thing to do. It is a very difficult thing to do. It has its risks and dangers and many mistakes will be made in the attempt to do it. But that is always the case with new and untried social service efforts, however right and wise. The things that ought to be done but have not yet been done are always hard to do. And the attempt to make and mould a new and better penology, to gather up the fragments that nothing be lost to our social life, is a form of social service to which the Christian Church should give its intelligent sympathy and support; and especially should it do so in this diocese, where a brave and big-hearted man is trying to wipe out one of the foulest blots on the escutcheon of this metropolitan state.

There is still another form of public service which the Christian Church to-day must not and cannot ignore. I refer to what is commonly called the Temperance cause or question. That too is a question which concerns not only the welfare of the individual

Temperance

but the welfare of society. It is a social service question. It is for this reason that society feels that it has the right to take whatever action in the premises may be necessary for its own protection and welfare even though such action should limit or restrict the exercise to some extent of individual freedom. No one has advocated more strongly the inherent right and privilege of individual freedom, even to anarchistic excesses, than the late Mr. John Stuart Mill; and yet Mr. Mill has put himself on record as saying that as soon as any part of a person's conduct affects prejudicially the interests of others, society has jurisdiction over it. And again he says, whenever there is a definite damage or a definite risk of damage to either the individual or the public, the case is taken out of the province of liberty and placed in that of morality or law. That society has this right, in theory at least, will hardly be denied; but the practical question is whether the public sentiment back of any proposed temperance legislation is strong enough to enforce it and to prevent it from becoming inoperative and dead. That is a question about which there is diversity of opinion, especially in its application at the present time to cities like New York. It is not my purpose at present to consider it, but rather to suggest a practical way in which the Church may help, and help on a movement which is looming large to-day in the nation and in the world, and a movement which will not down; and that is, by approving and commending, as a timely and important social service, the principle of a *voluntary* total abstinence from alcoholic liquors. I do not refer of course to their therapeutic use or their Holy Communion use, but simply to what is called their use as a beverage. And yet even so, many will regard it as a radical proposal, and so it is; one that cuts across or cuts up many social customs, which in some cases may require both sacrifice and courage. But that I submit is but a small price for any individual or any group of individuals to pay for the sake of the public good; and that it is for the public good is evidenced not only by a strong and growing public sentiment in that direction, but also by the fact that even a large section of the business world to-day favors and commends it as an important or even an essential moral factor in the conduct of its business. And certainly the Christian Church, whose mission is to lead in all moral reform, should not lag behind, should not surrender its moral primacy to the world, but should on the contrary, not only in theory claim it but in practice prove it, and by the moral leadership of its example establish and confirm it. And the Church in this diocese, and especially in this city, can by its example contribute to that end.

For whether it be to its credit or not, it is a fact beyond dispute that the Church here can and does exert a considerable social influence. It is a talent which it possesses, for which it must give accounting. Let us not neglect it or waste it or spend it on ourselves but with a sense of responsibility for its use let us use it; not from compulsion, but as our own free and voluntary act; let us use it in the service of society at large.

But I have already detained you too long.

The Sovereignty of Service! How it grows and spreads and widens out the more we think about it, until like a star it "disparts, disspreads, and grows a world on us." Yes, so it does. For it is a world theme, even as Jesus Christ is a world theme, its Sovereign Lord and God, to conquer and subdue it, to govern and control it, by a sovereign service to it.

And now is the day as never before for the Christian Church, and every branch of the Christian Church, with enmity towards none and charity for all, to address itself to the task of trying to establish in the life of the modern world, the sovereignty of Him who came to help and save the world by His Service to it!

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

SODOM, GOMORRAH, AND SOME MODERN CITIES

WAS it a fine example of Hebrew bargaining, the *American City* asks, or a lesson fraught with warning for this twentieth century, that is recorded so vividly in the Book of Genesis?

"And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me. . . .

"And Abraham drew near and said, Wilt thou consume the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou consume and not spare the place for the fifty righteous that are therein? . . .

"And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake."

Not content with having secured this promise, Abraham asks further, if the city lacked five of the fifty would it be saved. Receiving a favorable answer, he repeats the question on the basis of forty, thirty and twenty righteous men and each time with similar result. Finally he says:

"Oh, let not the Lord be angry and I will speak yet but this once: peradventure ten shall be found there. And he said, I will not destroy it for the ten's sake."

The sequel, recorded in the next chapter, of the destruction of Sodom by brimstone and fire, tells only too vividly, as the editor points out, the lack of even the ten righteous men by whom the city might have been saved. Then he adds:

"We are not told whether the commission form of government existed in the municipality of Sodom, but at least one thing is certain: no five commissioners, however able and righteous, could have saved the city without at least five other public-spirited citizens to back them up. And it must be remembered that righteousness in the citizen is no mere passive virtue. That Sodom lacked ten citizens of conventional morality we are hardly asked to believe; but in men of virile righteousness to lead a great reform movement; the poverty of the ill-fated city was all too evident."

Then our editor proceeds to point the modern moral, calling attention to the fact that during the past a sentiment favorable to entrusting the whole government of American cities to a small group of men has gained widespread popularity. For the success which has attended the various forms of commission government already operating in more than 400 American municipalities, there are two chief causes: an improved charter, and an improved electorate. The italics are mine, for I am still old-fashioned enough to believe that the regeneration of the individual must accompany, if it does not precede, the introduction of improved machinery. By the concentration of authority and responsibility in the hands of a few men and their election without regard to ward lines or party affiliations, results have been achieved which had not seemed possible in these same cities under their former charters.

These are important steps forward; but over and above them has been the awakening of the American electorate to its duties and responsibilities, and particularly among the younger men and women, whose ideas of community life and service are totally different from those of their forbears. To-day there is scarcely a community so poor, so benighted, but what possesses in its citizenship ten men of deep and abiding faith in its future and willing to do their share in its regeneration and upbuilding. These men are not always to be found among those we know best. Perchance they may be among those with whose names we are unfamiliar—for we must dispossess our minds of the idea that prominence and usefulness are synonymous terms.

Moreover, we must dispossess ourselves of the idea that the whole matter of civic regeneration is one of leadership. There must be leaders—but above all there must be coöperation—a willingness to do our share. Lord Bryce, in commenting on American conditions, said:

"Those who study these questions most critically and think the most carefully fear more for the Republic from the indifference of the better classes than the ignorance of the lower classes. We hear

endless talk about the power of the labor vote, the Irish vote, the German vote, the Granger vote, but no combination at the ballot-box to-day is as numerous or powerful as the stay-at-home vote."

CHICAGO COMMISSION TAKES UP GARMENT WORKER'S STRIKE

The Commission on Social Service of the diocese of Chicago, at the request of the late Provincial Synod of the Mid-West, has taken up the garment-workers' strike situation in earnest. An investigation was made, which resulted in the facts appearing that the men and women on strike were insisting upon the arbitration of their difficulties with the bosses, which arbitration the bosses refused to consider. The commission at once memorialized the mayor urging him to use his influence to bring about arbitration. This the mayor refused to do. Then the commission, in the person of its field secretary, set to work with a citizens' committee of all denominations, and one which is even now seeking to bring about peace in the struggle in the only way that can bring about peace, namely, by bringing the bosses to concede arbitration. The commission is also sending to leading Church people in the diocese literature giving the facts about this strike, which has been one of the most bitter and bloody in Chicago's history. Of this strike it may be further said that Miss Ellen Gates Starr, member of the Provincial Board of Social Service, has become so interested in the contention of the workers that she is regularly doing strike picket duty. Miss Starr is one of Hull House's most prominent residents.

POOR HOME TRAINING AND CRIME

Professor Robert H. Gault of Northwestern University, in a report submitted to the crime commission of Chicago, declares that mental deficiencies and unfit homes are the contributory causes of crime.

Another report submitted by Professor Gault constitutes an attack on the present law by showing that criminals whose history should exclude them from probation are given their liberty. The cause of the latter, the sociologist says, is inadequate investigation.

Compulsory education until the age of sixteen is one recommendation made by the professor to solve the delinquent boy problem, and another suggestion is that vocational training should begin at any time, optional with the pupil and his advisers—meaning his parents or guardians.

In the statistics compiled in the report, it is shown that many delinquent boys on probation in Cook county are not working at all, others work only half time, and of those that work many are errand boys, wagon boys, bell hops, and have other occupations that contain no future for them. Society would best be served, it is contended, if the delinquent boy had work where he realized he had a chance to make something of himself.

The School and the Immigrant is the title of an important publication just issued by the New York Board of Education. The New York school system for many years has been engaged in the work of instructing non-English-speaking aliens and this pamphlet outlines with considerable detail what has been done in this direction. It is a very interesting book and will prove of value to all workers in this field.

INDIANA is beginning her housecleaning a little late, but she is proceeding in a thoroughgoing manner, so far as electoral frauds are concerned. Having cleansed the Terre Haute stables, those of Marion county (wherein lies Indianapolis), are to receive attention and 128 men (including no less a person than Thomas Taggart, the Democratic National Committeeman from Indiana) have been indicted for bribery and blackmail.

AN OLD AGE pension fund for superannuated street car men is being urged by the Mayor of Chicago and may be recommended by the arbitrators now sitting.



CORRESPONDENCE

All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

AUTHORITY IN THE BOARD OF MISSIONS

To the Editor of *The Living Church*:

THE questions raised by the last meeting of the Board of Missions are much larger than they at first sight appear to be. Those opposed to any official delegation from the Board to Panama had the difficult task of carrying an affirmative proposition against action which the Board had already taken, and they had to contend with the frankly expressed feeling of the proponents of the delegation that by rescinding the previous action the Board would appear "to stultify itself."

In response to the carefully prepared and exhaustive argument of Dr. Manning nothing much was offered that seemed very relevant. There was a petition of the Rev. Percy Grant and others in favor of the deputation; the aforesaid "others" not appearing to care very much to have it known that his name was on the petition; there were some amusing pleasantries which were not really arguments, and there was the persistent refusal to look at the literature of the proposed Congress as a whole, by those who were its defenders. A piece here and a few words there were all they would notice. Dr. Manning, on the other hand, took the literature of the subject as a whole. Then the steam-roller went ahead and substituted government by the Twenty-six for government by the General Convention, and night fell.

Before adjourning two committees were appointed, one to formulate instructions, if any should be determined upon, for the delegates to be chosen, another to nominate the delegates, who might be twelve in number. Bishop Nelson of Atlanta was made chairman of the instructions committee, and Bishop Lines of the one to nominate delegates. Meanwhile, during the course of debate, a motion which Bishop Rhinelander had tried to get before the Board, to refer the whole matter of the Congress to the Bishops having jurisdiction in Latin-America, had been by a sort of parliamentary mix-up prevented from coming up at all. But at the end it went to Bishop Lines' committee on a reference, as did a lot of other motions to Bishop Nelson's committee.

Then the morning came and with it the report of these committees. First Bishop C. K. Nelson reported and his report was not well received; and no final action was taken on instructions until after Bishop Lines brought in the names of the same people to whom Bishop Rhinelander would have liked to refer the matter as a whole, plus the Bishop Coadjutor of Virginia, and the President of the Board, seven in all. If the Bishops having jurisdiction had been left to act on a simple reference, naturally they would have done as they pleased with the matter individually; but these Bishops having been named as a delegation with the other two, the Board then took up the report of the Bishop of Atlanta's committee, amended it radically and tied up the delegation hand and foot; tied up seven Bishops so as to be pledged to "no purpose, power, or authority" to coöperate. They have nothing to do but "confer," and very little left to confer about; for they cannot touch a large part of the proposals contained in the preliminary bulletins of the Conference or Congress.

Now let us come back to the word "stultify." The "Twenty-six" do not all live in or near New York. Some of them came from far and took the representations of the friends of the Congress just as made. They did not wish the Board to be stultified. But when they got a chance to vote they insisted in putting into the instructions all the representations that had been made to them, with the result that the Board has sent a powerless and meaningless deputation. They had just as much right to restrict the episcopal delegates as to send them, to-wit, none whatever. The Bishop of the Canal Zone can, if he pleases, decline his appointment as a delegate, and go on his own initiative, and when once there "do as occasion serves him."

The ridiculously lame conclusion to the efforts of the Twenty-six (who are rather the Twenty-three or less after the insistence of the men from the West on the second day) is the best commentary on the word "stultify."

But the important thing is that the Board has exceeded its powers twice; once in going against the General Convention and in exceeding its limits under Canon 55; the second time in assuming the government and direction of Missionary Bishops in a way not committed to it.

It was noticeable at the meeting that Mr. Pepper had nothing to say on the legal proposition; and that Mr. Davies, the legal adviser of the Board, admitted that a special grant in Canon 55 of the right to hold conferences was limited to conferences within our own Church, and that this at least raised the question whether other conferences were not excluded; but he said he "should think" that it did not

exclude simple conferences like the one proposed. He offered no legal backing for his opinion, but voted for the delegation. It did not strike me that he spoke as one very sure. Again I have gone back to the law. I have seen or heard no cases cited against my position. I can find none. On Mr. Pepper's dictum that corporation law governs I have been unable to find any that gives such rights as the Board has assumed. I have been able to find some additional support in the principles laid down under the head of Religious Societies for my own contention.

What we need is not "I should think," where the will and the opinion coincide, but the judicial determination of the rights of the Board.

G. MOTT WILLIAMS.

Marquette, Mich.

NEO-PROTESTANTISM

To the Editor of *The Living Church*:

IN recent comments on the Neo-Protestantism fostered by a certain dissident element in the Church, it seems to me your correspondents overlook the one sure point which that same movement makes. I mean the *historic* sense in the use of ecclesiastical terms, as both Anglicanism and Greek Orthodoxy have preserved it. If we Anglicans must contend, for instance (as even the Neo-Protestants admit), for the historic meaning of the word "Catholic," against the limiting and sectarian conception of the Church of Rome, are we not alike bound to contend (against so-called Protestants) for the historicity of the word "Protestant"? Must we repudiate Archbishop Laud because we find an older court of appeal in Augustine? It seems to me it is not so much words that count in the modern religious equation as the meaning men put into words. "Orthodoxy" as used by a Russian goes *deeper* into the soul of the religious consciousness than "Catholic," as carelessly and unhistorically bandied about by many Anglicans and Romans. And is not what the Russian means by "Orthodox," after all, very close to what a certain type of Evangelical Churchman means by "Protestant"? As a thorough-going Catholic, one must frankly add that there is a certain kind of "Catholicity" extant which would find itself far more at home in the Pantheon than in either St. Peter's or St. Sophia's. Have we Anglican Catholics fallen momentary heirs to the mantle of Modernism (and that, in its least useful design) even while the see of Rome disowns it?

And may it not be that the underlying spirit of the New Protestantism is a summons to return to a protestantism—orthodoxy—call it what you will—which shall be not only inclusive and affirmative, but discriminative, as well? The latest historians are finding the seeds of that "protestantism" very far back of the Reformation, indeed. It was once "Athanasius contra mundum," and yet the Catholic minority survived. It survived, not through any inherent magic in the word "Catholic," but because its *historic* viewpoint conquered.

Is it entirely fanciful to conceive that the Nicene Greek viewpoint, restored in England at the Reformation, may achieve a similar triumph through the word "Protestant"? Remembering always that Roman maledictions on a word, or an idea, do not (necessarily) destroy or pervert its *historic* meaning?

Sincerely yours,

WALLACE HERBERT BLAKE.

Benton Harbor, Mich., October 28, 1915.

THE PANAMA CONGRESS

To the Editor of *The Living Church*:

ALTHOUGH I probably dislike the Roman Catholic Church as much as any man on earth, and I have combatted its errors as hard as I know how, I have nothing but commendation and approval for the action of those five members of the Board of Missions who resigned on that issue and I hope they will stand to their guns. Knowing some of them so well and so long, I am sure they will.

Last summer I had abundant opportunity to study the position and influence of the Roman Church upon the people of Italy, in which I made a rather extended sojourn. I think it cannot be denied that it has largely lost its hold on the people generally and that its influence is in no degree commensurate with its opportunity; but I came to the conclusion, after much reflection, that what was wanted was not an influx of Protestantism to try to take the place of the Roman Church or to weaken its influence further, but a revival in the Roman Church. I do not think that the way to promote such a revival would be by using the method suggested for

South America, where I have information that conditions are even worse. I believe the Church which has been identified with the nation for so many years, and which has on the whole done so much for the people, is the Church that should be encouraged and helped, and that more is to be hoped from such an effort than can possibly be gained by a fierce and perhaps crushing competition.

We have seen the mailed fist in world politics and we shudder at the result. We do not want it in ecclesiastical affairs. Hence, though I have no love for the Roman Church personally, being by descent a North-of-Ireland-Protestant and Dutchman, I believe profoundly that the minority in the Board of Missions are right, and whatever poor little support I can give them is theirs.

Yours very sincerely,

CYRUS TOWNSEND BRADY.

Yonkers, N. Y., October 27th.

To the Editor of The Living Church:

THE friction in the Board of Missions on the Panama Conference matter illustrates once more the futility of the efforts for "unity" so fashionable of late. No doubt the time will come when there shall be one fold, as there is one Shepherd; but it will not come in our day, nor has the time been hastened by anything which our branch of the Church has done, or is likely to do. The Quadrilateral fell flat; the amendment to Canon XIX did more harm than good; the Edinburgh Conference came to nothing; causes other than the outbreak of the war interfered with the success of our mission to Europe, so hopefully undertaken in 1914; the Chinese and African Mission Conferences were not helpful; the Billy Sunday movement here resulted in some accessions to Churches of the Presbyterian, Baptist, and Methodist order, but in very few indeed, almost none, to the Episcopal Church. Of course: how could any other result be expected?

The fact is that neither the Roman Church nor the Protestant bodies, nor those who are affiliated with them, care about the matter. Some of the representatives of the Greek Church have expressed a languid interest, but no other religious body has treated our overtures with even ordinary politeness. Now, unhappily, the subject seems to have drifted into Church politics among us, and is causing dissension, not unity, even in our own body.

The Episcopal Church has grown in numbers and in influence from its inherent merits, not from trying to imitate or to affiliate with either Rome or Geneva, or both; but precisely for the opposite reason.

Can we not retrace our steps, or at any rate stand still, and attend to our own business, leaving other people to attend to theirs? We have had entirely too much "vision" lately, and too little appreciation of the real situation. Our true position is now what it always has been, and what it ought to be for a long time to come, friendship with all Christian bodies; entangling alliances with none.

Philadelphia, November 1, 1915.

EDWARD F. PUGH.

To the Editor of The Living Church:

I HAVE just read with great sorrow of the ill-advised action of the Board of Missions in refusing to rescind its decision to participate in the so-called "Panama Conference." All honor to the five splendid men who refuse to serve longer on the Board! Now for us of the laity it would seem that the old war-cry, "To your tents, oh, Israel!" applies. The first thing should be to see that parish delegates to diocesan conventions choosing delegates to General Convention shall be Catholics. Probably Catholics, voting for delegates to General Convention, will know what the Church expects of them.

Very respectfully,

C. C. BRIDGES.

Des Moines, Iowa, October 27, 1915.

A SOUTH AMERICAN EXPERT ON THE PANAMA CONFERENCE*

To the Editor of The Living Church:

MAY one not a member of the Anglican communion, yet vitally interested in the approaching Panama Conference for Missionary Work in Latin America, and in the rôle of the Episcopal Church therein, say a few words? The writer disclaims the slightest intention of arousing a religious or theological controversy, but believes he can put before your readers one or two points of view not generally noticed or known by Americans.

Through circumstance the writer, a Roman Catholic, but educated in purely non-sectarian and even agnostic atmospheres in the United States, has had several years' personal contact with Latin Americans and has lived in Latin America under conditions peculiarly favorable for the study of the Latin character and mind,

* This is frankly the view of a Roman Catholic, who has had diplomatic and other governmental experience in South America, and who writes from the point of view of the effect the Panama propaganda will have in South America. It is, of course, identical with the view that other experts have expressed. It will be seen that the letter was written under the assumption that the Episcopal Church would keep out of the proposed Congress.—EDITOR L. C.

and of the questions, both political and religious, confronting the Latin-American states with which he is familiar.

Stay-at-home North Americans may not be aware that the constant assumption of superiority on our part—superiority along every line—is very galling to the "inferior brethren." Perhaps at this time we may be beginning to realize this because of the Teutonic claims. But the Anglo-Saxon is a peculiar creature; he is not very logical when it comes to self-analysis and to seeing his own defects. Alas, how well the lines about the mote and the beam, and the Pharisee's prayer, apply to us, without our being aware of it! The Latin, however, who is of a critical mind (like the French) cannot believe we are sincere in our desire for bettering our neighbors and setting everybody else's house in order. He considers us hypocrites. He suspects ulterior motives.

Protestantism—and fair-minded Protestants will admit this—is largely national or racial, in nearly all of its forms, and among peoples of other faiths (even other Protestants) any one form of Protestant belief is invariably linked with the race or nation where that form originated or where it has its strongest hold. To the Latin-American, therefore, be he a practising Catholic or an avowed atheist, the concerted action of North American Protestant sects would be looked upon not merely as a religious but as a political attack. It would be looked upon as another assumption of "yanqui" superiority, and as such would arouse intense animosity among all Latin-Americans, regardless of creed. And to the politicians there who are preaching anti-yankee imperialism, it would serve as fresh proof of the subterfuge and duplicity employed by us for the political domination of Latin America. (As a matter of fact, we must all recognize that foreign religious missionary work almost invariably brings political questions in its train.)

A move such as the one proposed, then, would have a political effect injurious to United States interests, would arouse the opposition of our Latin neighbors, and would even tend to draw priest and pagan together in the face of a common danger. The United States administrations, and the people, have made many unfortunate blunders in Latin-American policy. This concerted missionary move would add another to the already long list.

"But," some of our Protestant friends may say, "diplomacy must give way, and political interests must yield, when higher spiritual stakes are involved." May the writer be so bold as to answer this with the paraphrase that "The game is not worth the scandal"? Surely by now well-informed persons are aware that the Latin mentality is either Catholic or skeptical. The various forms of Protestant Christianity, having been moulded by certain races to the form of their own mentality, do not bear transplanting well. The only result of a vigorous Protestant campaign in Latin America—looked at solely from the religious point of view—would be to drive many not well balanced people into agnosticism or atheism—people whom the Catholic Church has been and is nursing along, and to whom she is giving all that their natures will absorb. Is it a Christian act, then, to take away from such persons as these those means of grace which they have at their disposal, and give them in return something unsuited to them, which they will soon discard for nothing at all? Is it not really on hatred for "Rome," and (speak it softly!) on that Anglo-Saxon "holier than thou" attitude, that this campaign is being planned?

To those who know the Latin-Americans, a Protestant propaganda will have a bad effect politically for the United States, and no practical religious results for the Protestants. What it will do, in all probability, is to unite all educated Latin-Americans against us as a people and a civilization, and greatly to strengthen the Roman Catholic Church. From that viewpoint we Catholics might ask for nothing better—but this last result would hardly be the consummation hoped for by our Protestant friends!

One last word. We Catholics appreciate the solicitude shown for us by our religious rivals, but we still feel that our Church has had a longer and broader international experience than any American Protestant sect, and we believe (pardon the conceit!) that we can settle our problems in Latin America and elsewhere quite as well as outsiders could. You see, we are "of the people" there. The Protestants would be rank outsiders.

In closing, sir, the writer would like to add his belief that thinking Roman Catholics ought to and will appreciate the attitude that it is evident the Episcopal Church will take in this matter. As a danger, we do not fear a Protestant campaign. History, racial differences, and present political questions all make it evident that such a campaign is doomed to failure. In fact, the results pointed out above are doubtless magnified—for in practice it will be found in the future, as it has been found in the past, that Protestantism makes no appeal to any but a very small and very uninfluential percentage of Latin peoples. More than likely, this campaign will make no impression at all worth speaking of, and will die of "innocuous desuetude." Nevertheless it is a wise move on the part of the Anglican (American) communion to avoid too close an identification with the scheme. The Episcopal Church will be the gainer, not the loser, by its action of "neutrality."

It would probably be useless again to point out to our American Protestants the enormous field they have in the United States, with so many pressing and serious problems (even within their own

folks) and with the great mass of indifferentists here in our midst. If they were to see the force of this logic they would hardly be Anglo-Saxons! As it is, they cannot be expected to agree with the views expressed here—for if they did we would be nearer to Christian unity.

I am, Sir,

New York, October 30, 1915. JOHN STERETT GITTINGS, JR.

THE WAR AND THE CHURCH

To the Editor of *The Living Church*:

THE Rev. Albert C. Larned and Mr. Leonard Culver in *THE LIVING CHURCH* of October 30th take exception to my statement that Christians should not enlist. May I have space to answer them? What I said in my previous letter applies with equal force to all the belligerent nations. I can sympathize with Mr. Culver's distress at the thought of a Turkish harem at Oxford, especially when I think of the hells of prostitution that exist in nearly all of our big cities; winked at by Christians and protected by the police, the guardians of our women and children.

In answer to Mr. Larned's challenge, let me produce herewith the Scriptural and Catholic evidence to prove my contention. He quotes as follows from the words of our Lord: "Think not that I have come to bring peace on the earth. I came not to bring peace but a sword." If the quotation had included verse 23 of this same chapter the meaning of the above words would have been apparent at once. The truth that Christ sent, and with which He had His enemies in constant confusion, will always turn the sword of the pagan against Christianity, and cause nation to rise against nation. But here is the glorious promise which reassures us. "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." In other words He will not allow the non-resistant Christianity to be destroyed. After such a promise it is not for us to take the matter in our own hands. "Greater love hath no man than this, that a man lay down his life for his friends." This teaching of our Saviour comes home to me most forcibly when I think of the passionate zeal of St. Ignatius of Antioch, or the Christian resignation of St. Alban, the proto-martyr of Britain. Surely the battlefields of Europe produce no more Christian fortitude than that displayed by these saints. We all know what Christ said, when at His betrayal one of His disciples smote off the ear of the servant of the high priest. "Put thy sword into his place: for all they that take the sword shall perish with the sword." And this was an act of defense, not aggression. This teaching is in line with His command: "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth: but I say unto you, That ye resist not evil." All definite Scriptural teachings on non-resistance! Let me also quote from the First Epistle of St. John: "For all things born of God overcome the world; and the victory whereby the world is overcome is faith." Some would have us believe that it is faith applied with a sword. Also the fourth chapter of the Epistle of St. James breathes the spirit of non-resistance.

In regard to the nationalistic teachings of the Catholic Church, I make bold to assert that the primitive Church never taught such a system as we are expected to defend to-day with our lives. In this connection Tertullian gives us light. In his *De Corona* he says: "Shall it be held lawful to make an occupation of the sword, when the Lord proclaims that he who uses the sword shall perish by the sword? And shall the son of peace take part in battle when it does not become him even to sue at law? And shall he ask a watchword from the emperor, who has already received one from God? Shall he be disturbed in death by the trumpet of the trumpeter, who expects to be aroused by the angel's trump?" Referring to the excuse of compulsion, he says: "In fact an excuse of this sort overturns the whole essence of our sacrament, removing even the obstacle to voluntary sins; for it will be possible to maintain that inclination is a necessity, as involving in it, forsooth, a sort of compulsion." What held good in Apostolic times ought to hold good now. I prefer to accept the teachings of non-resistance, as practised by the earliest Catholics, rather than the teachings of the theologians of the Middle Ages, steeped in the "glories" of a Roman civilization. The saints slaughtered by the Cæsars are far more likely to bring men reverently to their knees in the presence of the Prince of Peace than are the exploits of the Christian defenders of nations. What is the position of the Catholic Church with reference to the present war? Do not German Catholic Bishops urge their flocks to the front to kill—not pausing for an over-refined definition to suit the exigencies of the case, I prefer the word murder—French and English Catholics alike urged to the front by their Bishops? The whole world knows of the scant notice the protest of Cardinal Mercier, against the outrages suffered by Catholicism in Belgium, received at the hands of the Bishop of Rome. What doctrinal difference is there between the Russian Bishops and their episcopal brothers in Bulgaria?

These men are all Catholics. Who is right? If some are mistaken, why not the rest? Was Christ's teaching only for simple fisher-folk, that Catholics of to-day should change it to meet the needs of sovereigns? The greatest grief of this war is brought to us by the fact that thousands of priests, both secular and religious, are engaged in it. I do not set myself as a judge of the motives of these men who believe in "honorable warfare," as the Rev. Mr.

Larned claims; for I do not doubt for one instant that they are acting in good faith. But it occurs to me that ignorance of the vital teachings of Christianity, by those who ought to know, is a poor excuse with which to face the Maker on the Judgment Day.

With reference to the Quakers, it may be well for us to recall that these same Quakers, who repudiate the precious Sacramental gifts of the Church, established the only Christian colony in this country which escaped bloodshed at the hands of the Indians. Such a record speaks volumes for the potentiality of the Christian doctrine of non-resistance. Let us, who have the benefits of the Church's Sacraments, not be put to shame by the peace-loving Quakers.

Mr. Larned says that "aggressive war is a sin and receives a terrible punishment from God." He would have difficulty in persuading a belligerent German Christian that he was waging other than a defensive war. In view of the burnpiles in northern France, his reference to "By their fruits ye shall know them" is unfortunate for the German clergy. Surely Christ is not the vine that produces such fruit. No, a thousand times no! The Saviour we love and worship never counseled a doctrine in which, alas, the world had received too much instruction from the Pharisees, the Herods, and the Cæsars. For myself, I eagerly accept the Sacraments as taught by the Apostolic Church and witnessed to by the Catholic Church for nineteen centuries. But I cannot accept the doctrine of resistance from Middle-Age theologians, when He who is greater than all said, "Resist not evil!" With the Bishop of Exeter I repeat, "Give us men," but let me add, "not for cannon food." In closing I wish to quote the words of the late Goldwin Smith, historian, teacher, and Christian, "Above all nations is humanity."

Yours respectfully,

RALPH S. NANZ.

Ithaca, N. Y., November 1, 1915.

NOTE.—By a typographical error, in our issue of October 16th, the name of Mr. Nanz was begun with an "M."

To the Editor of *The Living Church*:

THE LIVING CHURCH of October 30th editorially characterizes the Zeppelin raid as "official murder of women and children," which is undoubtedly the opinion of the vast majority of people everywhere, outside the Teutonic Allies. Bomb-dropping on defenseless towns, sinking without warning of passenger ships, the drowning of tens of thousands of Armenians as "a war measure," the use of poison gas, etc., etc., are among the awful crimes against humanity that have characterized this war. And yet, according to the moral code that has ruled the ages, they are not crimes, but heroic virtues, because *part of war*, and done by a "Nation!"

No one can doubt that the Germans who navigate the Zeppelins and submarines, the Turks and Kurds who slaughter the Christians of Turkey, are animated by the same patriotic idea as the English, French, Belgians, and Italians, love of country. No one can deny that the soldiers and people of all the fighting nations display the greatest bravery and self-sacrifice, and act from a sense of duty, however mistaken it may be.

All honor to the brave soldiers who lay down their lives for their homes and brethren, "for their flag," but all condemnation to the system which makes such slaughter possible, or necessary!

The national idea, as opposed to the international, has deluged this weary world with blood from the beginning of time, and will to the end of time unless right reason overcomes it. What is a nation, and what is the national idea? What is a nation, but an aggregate of people who choose to live under one government, from motives of policy or sentiment, or are made to do so by superior force? What is the national idea but ambition to extend the power and influence of one's nation at the expense of others? How has nearly every nation on earth grown up, and waxed powerful? Look at history, and see! Has it not nearly always been by war, which, divested of all its sentimentality and glamor, would be, if conducted by individuals without the sanction of a national government, nothing but brigandage, robbery, and murder?

If we are to accept the principle that nations are bound by morality as well as individuals, how can any war except that of self-defence possibly be justified? But every nation at war always claims it is in the right, acting in self-defence, whether believing that or not. It is part of the national idea, of war policy, to hate the enemy as fervently as possible, to do everything to overcome and crush enemy peoples. Look at the newspapers of Europe to-day, even of mild and sober England, and see how hatred of the enemy is taught. From the wild screams of Gabriele d'Annunzio to the professors of Berlin, from the children of England who play "fighting the Huns," to the sermons of the Turkish mosques, everywhere hatred of "the enemy" is taught. War is of Hell, and thrives on hatred. How can anyone, priest or layman, have the face to pretend to believe that such a system is in accord with the mind of Jesus Christ?

If it isn't, then let the Church put a stop to it, as the Church could and should have done ages ago! Who cannot see that the Church could have ended wars between Christians many hundred years ago, if not with the infidel world outside? But what do we see? Most Christian teachers, Catholics and Protestants alike, all through the ages bowing down to the false god of nationality, just as their pagan predecessors did. In the Middle Ages any little

village which called itself a nation could rob and destroy its neighbors, with the blessing of the Church. What if the people of jealous towns in any of our states acted in similar fashion to-day, what would the clergy say? "But the states or towns are not nations," it may be replied. Yet that is a question debated of old. "War is not murder," it is often said. The word seems unkind. But, where is the great difference in brutality between a Zeppelin raid and a bayonet charge, men supposed to be fellow-Christians, rushing at each other, sticking long knives into each other's stomachs, and twisting them about? Glorious War!

De Land, Fla.

FRANK A. STORER.

To the Editor of The Living Church:

IN these days of sadness and unrest, of darkness and calamity, it is a great comfort and privilege to find such splendid spiritual leadership as you have given us in the editorials of October 30th on "All Saints and All Souls," "The Execution of Miss Cavell," and "Pro-German?" When millions of people are having brought home to them the shortness and uncertainty of human life, the nearness of Paradise and the life beyond the grave, it is a great comfort to those who mourn, and encouragement to those to whom the Face of God seems hidden, to read your appeal for the "theology for mothers" in place of the academic niceties of the schoolmen's theology. It is also most helpful to know that while earnestly contending for the restoration of All Souls' Day and prayers for the departed in the Prayer Book you prefer to wait for proper authority from the whole Church to make the necessary revision, rather than to recommend each priest "to do that which is right in his own eyes," even if he has the authority and example of the whole pre-Reformation Church behind him.

In spite of its obvious shortcomings, we can surely make the Prayer Book fit all the conditions of life, and All Saints' Day continues to be regarded by the majority of Churchmen as the commemoration of all the baptized. If we "Prayer-Book Churchmen" are guilty of lawlessness and individual priestly authority in matters pertaining to our "Fathers in God," how shall we consistently seek to correct the radical element of the "Broad Church Party" within our fold?

Your splendid summing up of the atrocious acts of the German government in the war is a great relief to one who has felt that at times THE LIVING CHURCH has not been as strong in condemnation of Prussian ruthlessness as might have been expected. The issue is so perfectly clear and the evidence so damnable that, as you say, "German kultur has no friends among the American people."

As for Archdeacon Nies and his splendid work, we ought to feel proud that an American priest is serving his Church and country so devotedly and under such trying circumstances. It is sometimes forgotten by the ardent pro-Ally enthusiasts that should the United States sever relations with Germany the British prisoners and residents in Germany would be deprived of their best friends and protectors. For the sake of humanity, for the sake of the Church, and for the sake of American prestige, let us do all we can to keep the Archdeacon at his post in Munich. Perhaps the day may come when the Prussian militants, satiated with "blood and iron," may learn that it is more blessed to save life than to destroy.

Bar Harbor, Maine, October 30, 1915. ALBERT C. LARNED.

"THE OUTSIDE OF THE CUP"?

To the Editor of The Living Church:

ARE we all going daft on the liquor question? Your Chicago letter this week is full of it, and has been for some time. Here we see the clergy of Chicago, sans division, meeting in solemn conclave to welcome home Big Bill Thompson, the man with the cowboy hat, mayor of Chicago, fighter of the Demon Rum (on Sundays). One would think, from the placing of emphasis everywhere by the ministers of God, that the most grievous sin of the twentieth century was not covetousness, but over-drinking—no, I take that back—drinking at all is what I should have written.

This affair in Chicago is most amusing, to the pagan mind, at least. Maybe I am, despite my round collar, still unregenerate enough to share in this heathen amusement. For this same Mayor Thompson, before his election, did most solemnly pledge himself, and gave his solemn word of honor, not to enforce, if elected, this for many years dead statute about Sunday closing of saloons. Photographed reproductions of the document pledging this, signed with his name in his own writing, have been printed on the front page of every newspaper in Chicago. Far from denying that he did thus break his word, Mr. Thompson has publicly boasted of it. And now, behold, hundreds of ministers are chanting his praises. I remember that when I was a boy my Protestant relatives instilled into me a horror of what they said was a Jesuit maxim, "The end justifies the means." I have since found, of course, that the Jesuits do not hold to any such immorality. But surely in this instance that must be the theory back of any words of commendation extended to the mayor.

I am not a liquor man. I have always been a total abstainer myself, and I pray that I may see the day when alcohol shall be no

more drunken. Therefore may I be forgiven when I further remark that while Churchmen have thus been getting hysterical about this Chicago marvel, it has rested with the brewers themselves to say something sensible about intemperance. In their national meeting a week or two ago the note was strongly struck that the thing which made drunkards was not that drinks were buyable but that the wage-system had driven men to such extremes of degradation, and such limitation of decent recreational opportunities, that all they could do for a change and a stimulus was to guzzle.

I wish to inquire, by way of closing, why none of these Church leaders in Chicago says anything about the crying violations of the civil-service law by this same Big Bill Thompson since his inauguration. If the clergy want a law violation to get wrought up about, here is a good field for excitement. The Civil Service Law is not a dead letter by desire of the people of Chicago, as it is probable the Sunday-closing law is. Here we have one of the most brazen attempts to restore gang-politics in a great American city, and, so far as the present writer knows, not one Church has taken any action, either by social service commission, or by the parsons themselves, to expose and denounce it.

If we stand for law enforcement, let's stand for it. It is getting very respectable nowadays to attack old Demon Rum. Why not attack something else once in awhile? Being respectable is such a bore!

BERNARD I. BELL,

Dean of Fond du Lac.

CONGREGATIONAL MINISTERS IN CHURCH PULPITS

To the Editor of The Living Church:

I WAS astounded at reading in your paper and also in the *Churchman* of last week's issue that on Sunday, October 24th, by invitation of the Bishop of Connecticut, five Congregational ministers preached from the pulpits of our leading churches in New Haven. Did Canon 20, under which presumably the Bishop acted, ever contemplate anything of this sort? If so, most certainly it is an "open pulpit" canon; and you, Mr. Editor, and many other influential High Churchmen were mistaken in assuring disturbed Churchmen that the canon did not contemplate an "open pulpit." This action in Connecticut, and the Panama Conference trouble, will, I think, make many Churchmen feel that the Church Unity movement as at present conducted is doing harm to our Church, is leading many hitherto staunch Churchmen to a weakened hold upon Church principles, and is gradually *protestantizing* our people, and tending only to a Pan-Protestant unity. Certainly this preaching of Protestant ministers in our churches, and in connection with our ordinary services, is in flagrant violation of the Preface to our Ordinal, which declares that non-Episcopally ordained men "shall not be suffered to execute any of the functions" of a minister in the Church of God. Tell me not that they are admitted to our pulpits merely as lay preachers; they avow themselves as preaching in the capacity of *lawful ministers in the Church of God*, and many in our congregations listening to them are misled into the belief that their allowed preaching is a recognition by our Church that these gentlemen have a valid ministry. Is it not time for Prayer-Book Churchmen all over the land to protest, as I now do most earnestly, against such proceedings as violative of our Prayer Book law plainly enunciated; and as a grievous misuse and abuse of Canon 20? And ought not our Church people who feel as I do upon this subject to unite in earnest petition to our next General Convention to amend this much misused Canon 20, so as to exclude from our pulpits all non-Episcopally ordained men who claim to be ministers? CUSTIS P. JONES.

Baltimore, November 1, 1915.

BOOKS FOR NATION-WIDE PREACHING MISSION

To the Editor of The Living Church:

THE list of books given in your advertising columns as recommended by me omits a few that I consider of special value to a missionary. Father Waggett and Father Figgis have done splendid work in the way of interpreting the anti-Christian thought of the day. For this purpose *Civilization at the Cross Roads*, by Father Figgis, and *Hope and Strength*, by Father Waggett, are deserving of particular mention. And Father Waggett's little volume of Holy Week and Good Friday addresses, entitled *The Heart of Jesus*, is full of suggestion for the preacher of a mission.

Many missionaries will have the opportunity of giving courses of addresses on devotional subjects. For the subject of Prayer I know of no books more helpful and richly suggestive than Bishop Brent's *With God in the World* and *With God in Prayer*.

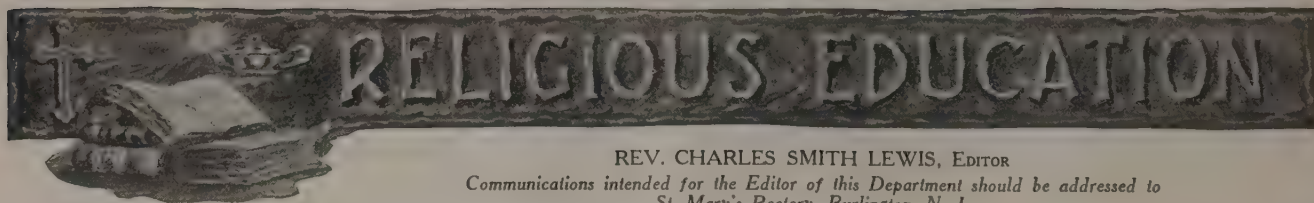
All these are well known and need no commendation from me, but I should like to testify that I have found them helpful in mission work and preaching.

LEONARD B. RICHARDS.

Atlanta, Ga., All Saints' Day, 1915.

[For convenience the prices of these books, all of which may be obtained from The Young Churchman Co., are appended below: *Civilization at the Cross-Roads*. Figgis. \$1.60.

Hope and Strength. Waggett. 80 cents.*The Heart of Jesus*. Waggett. 50 cents.*With God in the World*. Brent. 75 cents.*With God in Prayer*. Brent. 50 cents.]



REV. CHARLES SMITH LEWIS, Editor

Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

COMPULSORY education is the theory of our American life. It is nominally the law. Practically it falls very far from realization. In many communities the difficulty lies with the facilities. We cannot expect children to go to school when there are no school houses to accommodate them. It is becoming a far too familiar thing to read "Half time in school" because of too small school houses. If we ask why this is so we are met with the answer that there is no money to build larger and better ones. For instance a certain town was forced to ignore the state law calling for enforced attendance because in that particular district—a new one—there were no school houses and the little children could not walk to the nearest school. On the other hand we know a farming community where in order to give the children suitable educational facilities the small "district schools" have been closed, a fine new building built at a strategic point, and buss lines started at the cost of the town to bring the children from a distance to school. Here by very force of contrast the interest and desire that did not hesitate to spend money puts to shame the cities that will not face the problem as they should.

Compulsory education is the theory of our American life, and over against it is the smallness of outlook in many a school board or of many a council that will not supply funds and actually says to children, "We know you ought to go to school, and we want to have you, but we really can't spend any more money on you, and you must stay home until the money comes in somehow." It is a terrible situation, big with disaster to many of our towns and cities, for it means illiteracy and illiteracy means increasing crime and a lowering of tone. There is but one way to overcome this and that is such a strong public sentiment that the funds will be voted and the schools built. It is clearly the province of the Church to do its share in creating this sentiment and bringing about this result.

But it might be as well to look at home before a parish goes too far in aiding such a movement. It might prove a boomerang. What of the suitability of the quarters for the Sunday school? Are they adequate? Are they well lighted, well supplied with necessary equipment, and so clean and wholesome that children would love to be there? A dingy basement is no place for a Sunday school. Religious education that is crowded into a dark and dreary hole will never win the affection of the children as it should. If basements must be used—is there ever such a necessity? Cannot those in charge see to it that there are enough windows to give light and air, and that they are opened so that the air can get in, that the room is clean and tidy, and that the seats are at least sufficient? None of this costs more than a little effort but it means all the difference in the world in the "air" of a school.

Compulsory education looks to a school census. By means of this the school authorities know what children are in a community and which of them are out of school. It would not seem necessary—in theory—to have and enforce such a law, but experience is daily proving the need of it. Ignorant parents often do not care enough about making their children better to force them to go to school. Sometimes petty reasons of dislike for a teacher, or of teasing by other children will keep a boy or girl out of school. Sometimes it is clothes or poverty that makes the present gain of the child's wages a matter of real consideration to parents. There are a hundred and one reasons why children, of all classes, do not go to school regularly. Therefore we have the school census to know what children there are and the truancy laws to enforce attendance.

What of these things in our Sunday schools? How many priests in parishes of any size know the number of children in the families on the parish lists? How many know where these children are going to Sunday school and why? Look for instance at a typical case of a certain group of families. Here is a man and woman with five children. The parents "belong" to different "churches," but somehow the influence of one or

another has brought it about that the five were baptized in the parish in that town, therefore they are bound to a Church training. What happens? The older boy goes nowhere; one of the smaller children goes to the sectarian Sunday school "because it is so near" (the parish school is nearer than her secular school probably); the others come to the parish school. It is not an unusual situation. But when it comes, does the rector know of it in every case? Did he know that John was losing interest as he grew into his "teens" and see to it that something was done to keep him under training? Did he know that Mary was old enough to go to Sunday school this fall and see to it that she started in her own school instead of going with Katy to the neighboring school where she is not receiving the instruction to which she was pledged, and that was pledged to her?

A Sunday school census of the parish would reveal in many cases quite disconcerting conditions. But it would also result in a large increase in the number of our scholars, if it was properly followed up.

The state is directing in many places, efforts to increase regularity and bring about proper conditions of health in school children by means of school lunches and proper clothing. This has passed the experiment stage. The children of the poor

in many large cities are not only brought to school but are given in school the nourishment that will ensure their being able to learn. Similar conditions confront every Sunday school that deals with the poor. We do not mean food so much as clothes. At first sight it might seem that the clothes a child wears are of no importance. Theoretically that is probably true. A good hat or whole shoes do not—other things being equal—add one bit to a child's ability to learn his Sunday school lesson. But other things are never equal, and the question of a child's clothes is a vital question. First of all it is vital at home, for a self-respecting mother will not let her children come illy clad. And she is right to some degree, for that would make them so uncomfortable that they would be all the time comparing their poor, shabby clothes with the other boys' or girls' better things. It results in distractions and sometimes actual misery of soul. For after all children will be children, and they are not only the dearest things on earth but they are often the most cruel—unwittingly cruel—things on earth. And a jeer, or sneer, or toss of the head, will keep the girl to whom it is directed so unhappy that no impression save of her poverty can come to her from that lesson. It is, of course, wrong that it should be so. But it is so, and we teachers cannot possibly help it. What then can be done? Some sort of help must be given to the children of poor families in the matter of clothes. At the outset and in general this ought to come to the parents as a return for some service or as a result of some effort on their part. To give, outright, clothes so that children can come to Sunday school is a very questionable proceeding. If it is found best in mission fields to help, as it is, by putting some price upon things that are supplied it is equally necessary in our home parishes among the poor. It is no real help to pauperize. But it might be possible to make supplies of clothing the reward of regularity of attendance and of further effort on the part of the child. Or it might be—it is, of course, often—possible to give the mother some work to do so that she can earn what she needs. The situation is simply this: Here is the child needing its Church training but unable to get it on account of poverty. Here are the necessary supplies to make attendance possible. The need and the means for its supply must be fitted together, not so as to increase the need but to decrease it and teach that possessions are the result of honest effort.

There is another movement in secular education that ought to have its counterpart in Sunday school life. We refer to what is called vocational training. The schools are putting forth great effort to fit their children for the struggle for life and existence, in other words to help the pupils to become capable wage earners of whatever rank. The Church has a vocation to

The School Census

"Vocational Training"

which she ought to be drawing a regularly increasing number of her children—the vocation of service. We have called it this because we want to include in it a number of things. Trained parish workers are more and more necessary and they are hard to find. We do not mean simply members of the parish who can give part of their leisure to work in the guilds or Sunday school. We mean men and women who can give up all their time and can rightly expect their support out of such whole-souled surrender to the needs of the work. Deaconesses or teachers or sisters among the women, workers of various sorts among the men; leading up finally to the priesthood. What is the matter with the Church that she is not supplying her own needs in this respect? We recall how some years ago—not so very many—the majority and that not a small one of the students of one of the Seminaries were not of Church upbringing. In other words most of the young men at that time were men who were not trained from childhood in the Church. They had come to love her ways, and, because of the enthusiasm that brought them into her in young manhood, wanted to go on and serve in her in the highest place or the place where they believed they could do most good. Sunday schools should lead boys on to the ministry as regularly as the years run on. A parish that supplies no men for holy orders has something wrong with it. Most generally it is a strange diffidence on the part of the parish clergy who so seldom speak of this most glorious sphere of service. We would do well to watch that the vocational training movements may find part of its result in the highest vocation the world knows.

Historical Geography of Bible Lands. A Manual for Teachers, with fourteen maps, by Richard Morse Hodge, M.A., D.D. Charles Scribner's Sons. Price \$1.00 net.

Dr. Hodge has prepared an excellent geography for class work covering a series of thirteen lessons on Biblical Geography. It is a teacher's book, or is suitable as a class book for advanced classes. There is also a pupil's book, an "Historical Atlas of Bible Lands," which is published at 20 cents net by the same firm, and serves for home or for class work. The method of the geography is the story method, the pupils being carried from point to point with sufficient information about the several places to leave a clear impression of each. The maps are good but not as clear as might be wished for on account of the size of the print of the place names. The pupil is carried, in imagination, from New York through the Mediterranean Sea to Palestine via the chief New Testament places. Thence he is carried round about to the South and East until finally, after lessons on the roads and the general physical characteristics and political divisions, he goes up through the Central Plateau on to Damascus, then shown over the cities of St. Paul's journeys. The book uses Kent's *Biblical Geography and History* as a reference book. It is on the whole a useful and helpful addition to the class manuals, and like all of Scribner's books is well printed and put together.

The Holy Communion, A Manual, Historical, Doctrinal, and Devotional. By J. Denton Thompson, D.D., Lord Bishop of Sodor and Man. Longmans, Green & Co., 1913. Price 50 cents net.

This is a handbook on the Holy Communion written from the standpoint of what its author calls "Central Churchmanship," i.e., those who belong to no extreme. Its doctrinal position is certainly most "moderate." Writing of the Real Presence, he describes our Lord as "present not in or under the form of bread or wine, He is present at (not on) the Holy Table as the Lord and Host of the feast." Denying this central element of the Church's faith as to the Sacrament, his book is still suggestive though not one we can commend. The latter part is akin to Barry's *Teacher's Prayer Book* in arrangement but not nearly so satisfactory. As a devotional manual it is singularly wanting in all those elements that are really helpful to a communicant.

HUMAN BROTHERHOOD

By THE RT. REV. BENJAMIN BREWSTER, D.D.,

Bishop of Western Colorado

LIGHT flashing out of darkness is revealing the work of the Holy Ghost making for human brotherhood. I know of course how the Socialist gospel of internationalism seems to have broken down. "That which is born of the flesh is flesh." So far as the socialistic gospel meant only a new brand of materialism, it was bound to bow before the fresh blast of nationalism appealing to men's love for the Fatherland. But there was a leaven of the Spirit in that fraternalism of the working-classes, and that cannot die. I do not emphasize the reported commingling of German and British troops to sing hymns on Christmas-day. Such fraternizing has been known before. What is more important is the growing con-

sciousness of what a nation owes to its own workers. An illustration of this spirit appears in a striking little book, "Aunt Sarah and the War," fictitious no doubt, but vitally interpreting something real. A brave captain at the front, awakened to new sympathy with the rank and file, is represented as writing home in this fashion: "Your country needs you' has been the cry to all these men. They have bled for their country, and where, when you come to think of it, has their country bled for them? Given them hovels to live in, a lot of them filthy food, which was luckily short commons, or it would have killed them off in long clothes. . . . Well, their turn must come now. They need the country that needed them, and they must have a corner of it for their own. Their country must now give a little of its life for them." And again, when he sees a ruined shrine in France, with the crucifix demolished, save for the Arms outstretched as if in pleading, he is moved to write: "If we don't restore that Figure in the world, and not merely in plaster, but in the flesh of man whose daily grief it has glorified, these lives will have been lost—that's the word."

So, I say, God is bringing into the light the social meaning of the Cross. And, by the same token, God is rebuking the blindness of the Church to the vision of social justice, and its deafness to the bitter cry of the dispossessed. Unreasoning often that cry may be. But who is to blame if the masses, finding little sympathy where Christ meant that they should find it, turn to leaders who, in many cases, know not Christ?

This, however, is by no means true of all the leaders. From an illuminating article in the *Hibbert Journal* of last January, on "The Religious Revival in the Labor Movement," I quote just one testimonial among many. This is the word of Mr. J. Keir Hardie, that militant socialist who has lately passed to his rest:

"If I were a thirty years' younger man, with the experience gained during the past thirty-five years, I would go forth among the people to proclaim afresh and anew the full message of the Gospel of Jesus of Nazareth. We are all of us somehow or another off the track. What is wanted is a fresh inspiration, a fresh vision of the great truth which Christ gave His life to proclaim, that not only have we individual souls to be saved, but that the individual soul cannot be saved unless the collective soul be saved likewise."

Let not comfortable Church-people talk, in complacent generalities, about the "godlessness of the Labor movement." Remember how complacent were the religious leaders of Jerusalem when our Lord thundered out His stinging rebuke: "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"—*From the Sermon preached at the opening of the Synod of the Province of the Northwest.*

CONSECRATION OF THE BISHOP SUFFRAGAN OF CONNECTICUT

(Continued from page 52)

Wycliffe College, at Toronto. Later he obtained his master's degree at the University of New York. He was ordained by Bishop A. Sweatman of Toronto, June 16, 1888. Mrs. Acheson is the daughter of a wealthy merchant of the Dominion. The Achesons have three children, two sons and a daughter. The oldest son, Dean, is a student at Yale College and is a prominent candidate for the 'varsity crew.

It has been a little more than 23 years since Mr. Acheson became rector of the Church of the Holy Trinity, his work dating from April 17, 1892. Previous to that he was assistant rector under Dr. Rainsford, at St. George's, New York City. During his stay here he has been prominent in Masonic circles, having affiliated himself with the strong St. John's lodge of that organization. He has served as grand chaplain of the grand lodge of Connecticut.

While he was a student at the University, in Toronto, he joined the Queen's Own, a crack Canadian regiment, which was sent to northwestern Canada to put down the second Riel rebellion. The company, of which Mr. Acheson was a member, was forced to retreat, after a gallant charge, leaving one of its officers wounded near the enemy's guns. Mr. Acheson noticed the wounded man and ran back and carried him within the lines. The display of courage was so marked that Queen Victoria gave him a medal.

In his work for the Church Mr. Acheson has been chairman of the commission on the Church Pension Fund, vice-president of the Sunday school auxiliary to the Board of Missions, a member of the General Board of Missions, a deputy to the General Convention, elected in 1913, and an *ex-officio* trustee of the Berkeley Divinity School.

LET THIS promise animate us in every duty. Let it be a source of consolation in every trial. Are we reduced in circumstances? deserted? bereaved? looking into the valley of the shadow of death? Let us hear Him saying, "Fear not; for I am with thee."—*Jay.*

Church Kalendar



Nov. 1—Monday. All Saints.
 " 7—Twenty-third Sunday after Trinity.
 " 14—Twenty-fourth Sunday after Trinity.
 " 21—Sunday next before Advent.
 " 25—Thursday. Thanksgiving Day.
 " 28—First Sunday in Advent.
 " 30—Tuesday. St. Andrew.

CALENDAR OF COMING EVENTS

Nov. 16—Synod, Third Province, Richmond, Va.
 " 16—Diocesan Convention, Albany.
 " 17—Diocesan Convention, Quincy.
 " 17-18—Dioc. Synod, Quincy, St. Paul's Church, Peoria, Ill.

MISSIONARIES AVAILABLE FOR APPOINTMENT

ALASKA
 Mrs. Grafton Burke, of Fort Yukon.
 Rev. Hudson Stuck, D.D.

ARKANSAS
 Rev. Wm. M. Walton (during November).

ASHEVILLE
 Ven. W. B. Allen (during November and December).

BRAZIL
 Rt. Rev. L. L. Kinsolving, D.D.

CHINA
ANKING
 Miss S. E. Hopwood.

HANKOW
 Rev. F. G. Deis.
 Rev. A. A. Gilman.
 Miss S. H. Higgins.
 Rev. S. H. Littell.
 Miss K. E. Scott.

SHANGHAI
 W. H. Jefferys, M.D.
 Rev. H. A. McNulty.
 Mr. H. F. Macnair (in Eighth Province).
 Rev. J. W. Nichols (in Eighth Province).
 Rev. F. L. H. Pott, D.D.

CUBA
 Rev. W. W. Steel.
 Rev. C. M. Sturges (in Seventh Province).

JAPAN
KYOTO
 Rev. Roger A. Walke.

TOKYO
 Dr. R. B. Teusler.

MEXICO
 Miss C. Whitake.

SALINA
 Rt. Rev. S. M. Griswold, D.D.

SPOKANE
 Rt. Rev. H. Page, D.D.

UTAH
 Rt. Rev. Jones, D.D. (during December and January).

WESTERN NEBRASKA
 Rt. Rev. G. A. Beecher, D.D. (during November).

[Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through Mr. JOHN W. WOOD, 281 Fourth Avenue, New York City, N. Y.]

Personal Mention

THE REV. FRANK M. BAUM has resigned charge of St. Andrew's Church, Portland, Ore., and accepted missionary work under Bishop Funsten, with residence at Shoshone, Idaho, effective November 1st.

THE REV. HARRY BRUCE has accepted care of the mission at Hamburg in addition to that at Orchard Park, resigning charge of St. Clement's, Buffalo.

THE REV. W. S. CLAIBORNE, Archdeacon of Sewanee and East Tennessee, has been appointed by Gov. Rye as chairman of the Hamilton county committee on prison paroles. The Rev. EUGENE CLARK of Nashville has been appointed on a similar committee in Davidson county.

THE REV. R. H. FAIRBURN has resigned the rectorship of St. Peter's Church, Buffalo, and the work will be assumed by the Rev. JOHN OAKSFORD in addition to his parish of St. Matthew's, Buffalo.

THE REV. J. HOWARD GIBBONS, having resigned the rectorship of Calvary Church, Ashland, Ky. (diocese of Lexington), to take effect December 1st, will on that date become the rector of Trinity Church, Covington, Ky., in the same diocese.

THE REV. CONRAD H. GOODWIN, who is at present on furlough from his missionary work in China, is acting as curate to his cousin, the Rev. W. A. R. Goodwin, rector of St. Paul's Church, Rochester, N. Y.

THE REV. THOS. A. HAUGHTON-BURKE will have charge of Christ Church, Hackensack, N. J., for the present.

THE REV. W. O. LESLIE, JR., having removed from the diocese of Erie, all communications for the Registrar should be sent to the Bishop of Erie, 437 Sixth street, West, Erie, Pa.

THE REV. JOHN LONDON of Eutawville, S. C., has entered upon the rectorship of the Church of the Redeemer, Orangeburg, S. C., in connection with Ft. Mott, and should be addressed at 89 Amelia street, Orangeburg.

THE REV. IRVING A. MCGREW has accepted a call to the Church of the Epiphany, Germantown, Philadelphia. He began his new work on All Saints' Day. The rectory is at 6908 Mower street, Germantown.

THE REV. GOMER MATTHEWS, rector of St. Clair (diocese of Bethlehem) has just concluded a successful mission at the churches of St. Stephen's, Forestville, and St. Paul's, Minersville, Pa.

BISHOP NICHOLS is at present a patient in St. Luke's Hospital, San Francisco, Cal., where he is recovering from a cold which threatened more serious complications. The Bishop will remain some days—or perhaps weeks longer—in the hospital. It is not likely that he will resume visitations during the month of November.

THE REV. F. A. RANSOM, who has been in charge of the missions at Gowanda and Hamburg, N. Y., has accepted the call to become rector of St. Stephen's Church, Buffalo, made vacant by the resignation of the Rev. FRANCIS J. ANGEL.

THE REV. HENRY COOK SALMOND has entered upon his duties as rector of Harriman, Tenn., and vicinity.

THE REV. L. D. SMITH, who until recently had charge of St. Luke's Church, at Buffalo, Wyo., is now rector of Trinity Church, Lander, together with the missions at Atlantic City, South Pass, and Milford.

THE REV. ALFRED WM. TREEN assumed the rectorship of St. Alban's Church, Highland Park, Detroit, Mich., on All Saints' Day, and should be addressed at 53 Avalon avenue.

BISHOP VAN BUREN should be addressed at the Church House, Twelfth and Walnut streets, Philadelphia, Pa.

THE REV. W. N. WEBBE has been elected chaplain of the honorable society known as the Delectable Dotards of '48. All correspondence relating to the society should be addressed to the Rev. W. N. Webbe, D.D., Great River, Long Island.

ON THE Nineteenth Sunday after Trinity, Mr. EUGENE WYATT began his duties as organist and choirmaster of St. David's Church, Roland Park, Baltimore county, Md., where he succeeds Mr. Cawthorne Carter, who has returned to his former position at St. Luke's Church, Baltimore.

ORDINATION

DEACON.

RHODE ISLAND.—MR. PHILIP AYRES EASLEY, for some time lay assistant at Grace Church, Providence (Rev. Frank Warfield Crowder, Ph.D., rector), was ordained to the diaconate on the morning of All Saints' Day, the Rt. Rev. Bishop Perry officiating and the sermon being preached by the Rev. A. J. Gammack of Lenox, Mass. A large number of clergymen of the diocese were present.

DIED

BAKER.—In East Aurora, New York, on Monday, October 4th, in the 84th year of her age, AUGUSTA WATSON, wife of the late Rev. Edward Folsom BAKER, and daughter of the Hon. Arnold B. Watson of Unadilla, N. Y. The funeral was from St. Paul's Church, Buffalo. Interment at Forest Lawn Cemetery, Buffalo.

LOCKE.—ELIZABETH McD. SMITH LOCKE, widow of William Locke, died October 30, 1915, in her eighty-first year, at St. Albans, Vermont. The burial office was held in St. Luke's Church, St. Albans, All Saints' Day.

"Jesu, mercy."

MANSFIELD.—Entered into life eternal on November 4th in East Pepperill, Mass., WILLIAM HENRY MANSFIELD, in his 64th year. Mr. Mansfield was for many years senior warden and master of ceremonies in the House of Prayer, Lowell, Mass., standing strongly for the Catholic faith and practice. He was a staunch believer in prayers for the dead. Friends have arranged for Requiem during November. The burial was in Edson Cemetery, Lowell, Mass., the office being said by the Rev. James Bancroft of St. John's, Lowell.

Of your charity pray for the repose of his soul.

MCLENEGAN.—Entered into rest, at Beloit, Wis., October 24th, SARAH FRANCES MCLENEGAN, widow of the late Colonel Henry H. McLenegan, aged 80 years. Mrs. McLenegan had been a resident of Wisconsin for sixty years.

May she rest in peace!

MEMORIALS

REV. JAMES LEACH LANCASTER

THE REV. JAMES LEACH LANCASTER, rector emeritus of St. Peter's Church, Perth Amboy, N. J., died at Staunton, Va., October 2nd, 1915, after several years' illness. His ancestors in this country date back to 1620, being of English descent on his father's side. His maternal grandfather was a Scotch-Irish Presbyterian preacher. Mr. Lancaster's mother's maiden name was Frances Venable Leach. She was an unusual woman with diverse training as the mistress of a slave-holding plantation. His father was John A. Lancaster, who was a Virginia planter with some knowledge of law. This made him a member of the county court in Virginia. He died in 1866, leaving his wife with the plantation to manage and a family of six children to bring up, one girl and five boys. Mr. Lancaster was born on a plantation in Buckingham County, Virginia, February 10, 1854. He was never very robust as a boy, having had in his early days a severe attack of inflammatory rheumatism. His high school course was taken in a boys' school located at Farmville, Va. The management of the plantation by an overseer proving unprofitable, James, being the oldest son, was taken from school at the early age of eighteen and put in charge of the plantation. It was here that he obtained his first business training and had his first burden of responsibility, and he always regarded himself as in a peculiar way the head of the family.

His college course was taken at Hampden Sidney College in Virginia. Here again his delicate health prevented very close application, but he took several honors, among them the oratory medal of his literary society. From Hampden Sidney he went to Union Theological Seminary, a Presbyterian Institution in Virginia, and was graduated from there in 1881.

He served in several places, and was called to the Presbyterian Church at Holly Springs, Miss., about 1884. It was at this place that he finally decided to sever his connection with the Presbyterian Church and apply for orders in the Episcopal Church. Bishop Thompson, of the diocese of Mississippi, was his counsellor and helper at this time. After he became a priest of the Church he was rector of St. Paul's Church, Columbus, Miss., and of Trinity Church, Mobile, Ala. He left the latter charge in 1892 when he was invited to be chaplain in the University of Virginia. Here he remained for about two years, and in July, 1893, became the rector of the historical parish of St. Peter's at Perth Amboy, which dates from 1685. In this parish he labored for nearly twenty years. A handsome parish house was built during his rectorship, and the chancel of the church enlarged and beautified. Owing to failing health Mr. Lancaster resigned in January, 1914, and was elected rector emeritus by the vestry. He then removed to his Virginia estate, "Rochelle," near Farmville. His funeral was held at Farmville on the 5th ult., and his body was interred in the cemetery in Farmville. He was never married, and is survived by three brothers and a sister.

GEORGE HENRY LEA

On Friday, September 24th, 1915, at Chestnut Hill, Philadelphia, GEORGE HENRY LEA entered into Life Eternal.

A member of one of Philadelphia's most distinguished families, Mr. Lea was born in that city in 1853, the son of Mathew Carey Lea and Elizabeth Lea Jaudon. He was graduated as a civil engineer at the Rensselaer Polytechnic Institute, but later decided to pursue a business career. For a number of years he lived in London, going from there to Redlands, California,

where he made his home for a time. From Redlands he went to Cincinnati, and in 1895 he returned to Philadelphia.

Although actively engaged in business life, Mr. Lea inherited the scholarly tastes so strongly developed in his family, and gave much time to historical and genealogical studies.

Reserved by nature, and caring little for social life in some of its aspects, his high qualities of mind and heart won for him, in singular degree, the confidence and affection of a great number of friends by whom his loss is deeply felt.

Mr. Lea was one of the earliest members of the Rittenhouse Club and was also a member of the Historical Society of Philadelphia, of the Board of Managers of the Union Benevolent Association and of the Corporation of All Saints' Sisters of the Poor, whose members work in St. Clement's parish, to which he belonged from the time of his return to Philadelphia. For nearly fifteen years he was a member of the vestry of St. Clement's and was deeply interested in all that related to the life and work of the parish, representing it on several occasions as delegate to the diocesan convention.

Mr. Lea was spending the summer at Chestnut Hill and the end came after only a few days' illness.

On Monday, September 27th, the body was taken to St. Clement's Church, where it rested before the altar in the Lady Chapel until the following day. On Tuesday morning at 8:15 there was a celebration of the Holy Communion in the Lady Chapel for the members of the family, the celebrant being the Rev. Dr. Manning of Trinity Church, New York. At eleven o'clock the Burial Office was read and the Requiem celebrated by the Rev. Dr. Hutchinson, rector of the parish, the other clergy of St. Clement's being in the chancel. The lesson was read by the Rev. Dr. Manning. The interment was made at Laurel Hill Cemetery.

The integrity of Mr. Lea's character, and his strong sense of justice, together with his unusual business experience and ability, made him the valued and trusted adviser of very many, to whom his services were constantly and gladly given.

Brought up in the faith of the Church, as the years passed and experience deepened, he grew more to realize and thankfully accept the fullness of her sacramental teaching and life.

Although the call came to him suddenly, he was not unprepared for it. At the hands of his rector he received the last sacred rites of the Church and with quiet, unquestioning faith passed into the other life.

May he rest in peace, and may light perpetual shine upon him.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

THREE YOUNG and energetic presbyters wanted for hard but responsive mid-western work. Proper stipend guaranteed. Reply to TONUS, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

MARRIED PRIEST (Catholic) seeks parish or city curacy; *not afraid of work*; highest references. OMEGA, care LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED PRIEST wishes a change. Will accept \$1,400 and a house. Address L. L., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER combined wanted. Must be a communicant, thorough Catholic Churchman; one favoring Gregorian music preferred, experienced in training boys' voices. Excellent opportunity for securing pupils or a mercantile position. To the right party compensation would be made satisfactory. Location, northern Michigan. Apply Box 30, LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER AND ORGANIST to take charge on or about January 1st of a well organized vested choir of men and boys in a city of 40,000 in Michigan. Large church; moderately ritualistic. Opportunities for outside instruction good. Further particulars on request. Address CHORISTER, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST-CHOIRMASTER (F.A.G.O.), nearly five years in present position, desires change; capable choir trainer; recitallist; moderate salary if large organ. Excellent testimonials. Address O. C., care LIVING CHURCH, Milwaukee, Wis.

MIDDLE-AGED CHURCHWOMAN, of culture and refinement, desires position as house mother, in Church school. Address Box 40, LIVING CHURCH, Milwaukee, Wis.

COMPANION, nurse, long experience, excellent references, kind, good reader, sewer, traveler. Address MISS JULIA CARTER, 332 West 101st street, New York City.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent contracts call for organs in St. Paul's, Chicago; St. Peter's, St. Augustine, Fla.; Trinity, Pawtucket, R. I.; St. Thomas', Brooklyn; Bishop Paret Memorial, Baltimore; Total stops 140 and two to four manuals. All information by writing the factory, AUSTIN ORGAN CO., Hartford, Conn.

ALTAR and Processional Crosses, Alms Basins, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. THOMAS R. BALL, Room 70, Bible House, New York City.

POST CARDS of Churches, Cathedrals, and Missions. Send for catalogs. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York, Altar Bread, Priest's Hosts, 1 cent each. People's: Stamped, 20 cents per 100; Plain, 15 cents per 100.

PRIEST'S HOST: people's plain and stamped wafers (round). St. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and Prices on application.

ALTAR BREADS, all varieties. Circular sent. MISS BLOOMER, Box 173, Peekskill, N. Y.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address, 23 S. South Carolina avenue, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

LITERARY

IN PREPARATION, a book of "DAILY MEDITATIONS" by FATHER HARRISON, O.H.C., to be published before Advent, the number of volumes to be according to subscriptions, which are now being received. \$1.50 postpaid. Address ST. ANDREW'S, Sewanee, Tenn.

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NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

MISS ADA G. CROFT from St. John's Mission, Corbin, Ky., will be in New York State during the month of November presenting the work among the Kentucky Mountains. For appointments address Mr. JOHN W. WOOD, Church Missions House, New York City.

APPEALS

GENERAL CLERGY RELIEF FUND

Hundreds of old and disabled clergy, widows, and orphans need definite and loving help. \$30,000 each quarter.

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THE KNIGHTS OF WASHINGTON

A national fraternity of Churchmen, emphasizing in its members Comradeship, Citizenship and Churchmanship. Publishes "Knights of Washington," Bristol, Conn., 50 cents a year. For information as to Order, address the General, Rev. F. S. KENYON, West Haven, Conn.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

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Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.).

R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
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The Young Churchman Co., 484 Milwaukee St.

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LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

RICHARD G. BADGER. Boston.

Personal Religion. By Charles Herbert Rust, minister at the Second Baptist Church, Rochester, New York, author of *Practical Ideals in Evangelism*, and *The Church a Field of Service*. \$1.25 net.

FROM THE AUTHOR.

Odd Happenings. By Rev. Wallace Carnahan, 124 Gillespie St., Jackson, Miss. \$1.35 postpaid.

LONGMANS, GREEN, & CO. New York.

Conduct and the Supernatural. Being the Norrisian Prize Essay for the Year 1913. By Lionel Spencer Thornton, M.A., of the Community of the Resurrection, Milfield; late Scholar of Emmanuel College, Cambridge, Carus Prizeman. \$2.25 net.

The Church and the New Knowledge. By E. M. Caillard, author of *Progressive Revelation*, *The Many-Sided Universe*, etc. 90 cts. net.

The Inheritance of the Saints, or Thoughts on the Communion of Saints and the life of the World to Come. Collected by L. P. A shortened edition arranged for the Saturdays of the Christian Year. 75 cts. net.

The Incarnation. By the Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology in the General Theological Seminary, New York. \$1.50 net.

A Posie from a Royal Garden. Suggesting some Practical Lessons for our own Time Drawn from the Life of the Blessed Virgin Mary. Third edition with a portrait by the Bishop of Kensington and a frontispiece. 90 cts. net.

THE YOUNG CHURCHMAN CO. Milwaukee.

Some Principles of Liturgical Reform. A Contribution towards the Revision of the Book of Common Prayer. By W. H. Frere, D.D., of the Community of the Resurrection. \$1.00 net.

The Madonna in Legend and History. By Elizabeth C. Vincent, author of *The Bible Story of Mary the Mother of Jesus*, etc. With an Introduction by the Rt. Rev. Boyd Vincent, S.T.D., Bishop of Southern Ohio. \$1.50 net.

A Bundle of Memories. By Henry Scott Holland, D.D., D.Litt., Regius Professor of Divinity in the University of Oxford, and Canon of Christ Church. \$3.00 net.

D. APPLETON & CO. New York.

Introduction to the Study of Sociology. By Edward Cary Hayes. \$2.50 net.

MACMILLAN CO. New York

A Substitute for War. By Percy Mackaye. With an Introduction by Irving Fisher, Ph.D., Professor of Economics at Yale University, and with Prefatory Letters by the Right Hon. Viscount Bryce, O.M., formerly Ambassador from Great Britain, and Norman Angell, author of *The Great Illusion*. 50 cts. net.

PAPER COVERED BOOKS

THE YOUNG CHURCHMAN CO. Milwaukee.

Main Points in Church History. A Short Course. By Anna L. Lawrence, Principal of Hannah More Academy, Reisterstown, Md. 20 cts. net.

The Business Management of Church Sunday Schools. A Standard Plan and Standard Equipment. The Report of a Committee of the Sunday School Institute of the Diocese of Washington on Business Methods and Standard Forms. Published under the authority of the Board of Religious Education of the Diocese of Washington. 50 cts. net.

So As By Fire. Notes on the War. By Henry Scott Holland, D.D., D.Litt., Regius Professor of Divinity in the University of Oxford, and Canon of Christ Church. 40 cts. net.

PAMPHLETS

AMERICAN BANKERS ASSOCIATION.

Self-Defense. By Henry D. Estabrook.

CHURCH LITERATURE PRESS. New York.

Why be a Professing Christian? By the Rev. T. Tracy Walsh, York, S. C. 5 cts. each; \$3.00 per 100.

FROM THE AUTHOR.

Liturgical Hymns for the Church's Seasons. By Hamilton Schuyler, Rector of Trinity Church, Trenton, New Jersey.

THE YOUNG CHURCHMAN CO. Milwaukee.

A Call to the Whole Church. A Crisis and an Opportunity. Published on Behalf of the Commission on a Nation-wide Preaching Mission. 2 cts. net.

The Layman's Contribution to the Nation-wide Preaching Mission. By George Wharton Pepper. 5 cts. each; \$4.00 per 100, net.

Washington Blanks for use in Sunday Schools. Per set 14 cts.

"Life for Ever and Ever." Preached by the Right Hon. and Right Rev. Arthur F. Winton-Ingram, D.D., Lord Bishop of London, at the Canadian Memorial Service, St. Paul's Cathedral, May 10th, 1915. 10 cts. net.

LONGMANS, GREEN, & CO. New York.

The Attitude of the Church Towards War. The Liverpool Lecture, 1915, delivered in St. Nicholas' Church, Liverpool, on 7 June, 1915, by the Right Rev. Herbert E. Ryle, D.D., Dean of Westminster and formerly Lord Bishop of Winchester. Liverpool Diocesan Board of Divinity Publications No. XII. 20 cts. net.

WORLD PEACE FOUNDATION. Boston.

Sinking of the "Lusitania" and Other Attacks Upon Other Ships. Official Documents concerning Neutral and Belligerent Rights Issued Since August, 1914. World Peace Foundation Pamphlet Series. Vol. V., No. 5, Part II. Single copies free. Quantity price on application.

Arbitration Engagements now Existing in Treaties, Treaty Provisions and National Constitutions. Compiled, with Notes, by Denys P. Myers. World Peace Foundation Pamphlet Series. Vol. V., No. 5, Part III. Single copies free. Quantity price on application.

CALENDARS

THE YOUNG CHURCHMAN CO. Milwaukee.

The Folded Calendar for 1916. 10 cts. each; 3 for 25 cts.

The Magazines

THE PUBLISHERS of the *Youth's Companion* have issued a very attractive calendar for 1916 which they offer to present to every subscriber whose subscription is paid for that year. There is also the offer that new subscribers who send \$2.00 for 1916 will receive free a copy of the calendar, in addition to all the remaining 1915 issues from the time the subscription is received. Looking back over the year's issues of the *Youth's Companion* one hopes that the young people of the country have very largely been in the way of reading it. Some of the stories refresh one's knowledge of geography, some tell the mysteries of chemistry, some reveal the secrets of forestry and of general farming. These and many others cover a wide range. There are also many stories of vigorous action and stirring adventure for boys, stories of college life and domestic vicissitudes for girls, stories that range all the way from sheer drollery to deep seriousness for men and women. The publication office is in Boston.

It is just forty years this fall since Harvard first met Yale on the football field. A chronicler of the game at New Haven in 1875 wrote that "the train from Boston brought over a throng of 150 collegians—the biggest crowd from Boston ever seen in New Haven." —JOHN T. WHEELWRIGHT, in *The Youth's Companion*.

THE CHURCH AT WORK

PECTORAL CROSS FOR BISHOP STEARLY

BISHOP STEARLY has just been presented with an elaborate pectoral cross, by members of his former congregation—Emmanuel Parish, Cleveland, Ohio. It is artistically wrought in purest gold, in an original design by Charles R. Lamb, and is enriched by large amethysts in the centre and at the end of each arm. The inscription is as follows:

THE REV. WILSON REIFF STEARLY, D.D.
FROM HIS FRIENDS OF
EMMANUEL PARISH
IN LOVING REMEMBRANCE OF FAITHFUL
SERVICE AND LEADERSHIP
OCTOBER 21, 1915.

THE GEORGE C. THOMAS MEMORIAL CHAPEL

MARKED PROGRESS is being made by Holy Apostles Church, Philadelphia, in raising the fund for building the memorial chapel to George C. Thomas. There is in hand, or pledged, about \$80,000 of the \$115,000 needed. It is hoped that the balance will be raised by next spring. Mr. Henry Vaughan of Boston has been chosen as architect and has associated with him Mr. Walter Thomas of Philadelphia, a nephew of Mr. George C. Thomas.

In the site chosen for the chapel there is an opportunity unequalled in the diocese. The Church's ministrations are so needed there, and the calls for service so urgent, that the work takes on the missionary character which always was a challenge to George C. Thomas, and which makes this memorial so fitting to him.

The subscription lists are open to all friends and admirers of this great Churchman. Mr. George Wharton Pepper of Philadelphia is treasurer of the fund.

BOARD OF MISSIONS VOTE IN FAVOR OF PANAMA

IN THE REPORT of the Board of Missions printed last week in THE LIVING CHURCH the names of only 23 of the 26 who voted in favor of proceeding with the Panama Congress programme were printed. A supplementary report gives the following complete list of the 26: Bishops Lloyd, Talbot, Nelson of Atlanta, Francis, Greer, Bratton, Millspaugh, Keator, and Thomas; the Rev. Drs. Anstie, Stires, Mann, Miel, Plant, Sedgwick, Smith, Alsop, and Dean Davis; Messrs. Davies, Milton, Morris, King, Mansfield, Dillard, Stirling, and Reynolds.

DEAF-MUTE MISSION WORK

THE REV. OLIVER J. WHILDIN, missionary to the deaf, has issued a neat little printed calendar, in pamphlet form, of services and meetings for the deaf-mutes of Baltimore from October to July. The services are held in the chapel of Grace and St. Peter's Church, Baltimore, Md., on Sundays, holy days, and week days, and are full, complete and varied, following in detail the devotional requirements of the Book of Common Prayer. A well-organized Bible class gives instruction each Sunday to many scholars. The meetings, which are held in the parish house of the church, under the auspices of the guild of the mission, provide literary and social diversions of a high order. Several clergymen and teachers in schools for the deaf of Maryland and neighboring states have been engaged as special preachers and lecturers. Thus, on Sunday, October 24th, the Rev. Charles Orvis Dantzer, rector of All Souls'

Church for the Deaf, Philadelphia, Pa., preached on "The Whole Armor of God" and at a meeting subsequently held delivered an interesting and instructive lecture on "The Need of Deaf-Mute Mission Work on the Pacific Coast." The Rev. Mr. Dantzer made an extended tour of the Pacific Coast states last summer and had an excellent opportunity to observe and study the conditions prevailing there. His observations have been embodied in a report to the Bishop of Pennsylvania, who has promised to call them to the attention of the General Board of Missions.

DEDICATION OF PARISH HOUSE AT MORRISTOWN, N. J.

ON SUNDAY afternoon, October 25th, Bishop Lines dedicated the new parish house of St. Peter's Church, Morristown, N. J. A



PARISH HOUSE OF ST. PETER'S CHURCH, MORRISTOWN, N. J.

number of clergymen and a large company of laymen were present.

As St. Peter's Church is one of the great ecclesiastical fabrics in America, the parish house is equally striking in design and construction.

The Rev. Philemon F. Sturges, rector of the parish, has completed the group of structures conceived by the Rev. Robert Norris Merritt, who had been rector for forty-two years when he died in December, 1895.

Of Gothic architectural design, the new building conforms to the lines of the church and rectory. It is two stories high, is built of uncut New Jersey granite and is connected with the rectory by a loggia opening on to second-story rooms. Approximately \$115,000 was expended in the construction.

The structure, which was made possible through the generosity of Mr. and Mrs. Samuel V. Hoffman, for whose daughter the central hall is a memorial, contains, in addition to this compartment, adequate to accommodate six hundred persons, guild and Sunday school rooms, a well-equipped kitchen and rooms for the curate and the verger. A gallery runs around three sides of the assembly room, and there is a spacious stage.

At the stage end of the second floor a room is provided for the rector. Entrance to this is provided from the rectory, the door being hidden behind a revolving bookcase. Another pair of bookcases, when opened, reveals the entire assembly room. An office for the deaconess is also found on this floor.

The cornerstone for the church was laid in 1899 and the building completed, with the

exception of the tower, before Dr. Merritt's death.

When the Rev. Dr. Charles H. Hibbard became rector in succession to Dr. Merritt, Mr. John T. Foote offered \$10,000 toward the cost of constructing a new rectory, which was built at a cost of \$33,000.

Dr. Hibbard was succeeded in 1903 by Mr. Sturges, who immediately took steps to complete the church building, on which \$200,000 had already been expended. Through his efforts the frame entrance was removed and a stone tower and entrance built at a cost of \$70,000. The church is now regarded as one of the best examples of old English architecture in this country.

Having completed the church, Mr. Sturges directed his attention to the consummation of Dr. Merritt's dream by proceeding with plans for the parish house. This move was aided

when Mr. and Mrs. Hoffman offered to build the central assembly hall in memory of their daughter.

RESOLUTION OF WORCESTER CONVOCATION

AT ITS meeting on October 19th the Worcester convocation of Western Massachusetts passed the following resolution:

"In view of the present horror of war that is over the world, we, members of the Worcester convocation, desire to put on record our sense of the unchristian character of war, as a denial of international brotherhood; and we herewith pledge ourselves to study and work and pray, unceasingly, that the day of worldwide, permanent peace may soon be ushered in."

DEATH OF REV. AMOS SKEELE

THE REV. AMOS SKEELE, recently rector of the Church of the Epiphany, Rochester, N. Y., died at his home, Friday, November 5th. He had been in ill health for more than a year, and last year resigned his rectorship which he had held for more than thirty-four years, which made him, prior to his retirement, the oldest rector, in length of service, in Rochester. Dr. Skeele was born in Chicopee, Mass., on October 7, 1833, the only son of Hulda Morgan and Col. Levi Collins Skeele. He was a direct descendant of John Holland who came to America in the *Mayflower*, and of Miles Morgan and Samuel Chapin who founded Springfield, Mass.

Graduating from Kenyon College in 1861, Dr. Skeele studied for one year at the Theological Seminary in Andover, Mass., and completed his studies in Philadelphia. He was ordained by Bishop Clark of Rhode Island. In 1910 he received the honorary degree of LL.D. from Hobart College. He is survived by his wife, Mrs. Sarah Ida Skeele. The funeral was held from the Church of the Epiphany on Monday afternoon, the Rev. Frank Palmer of Stillwater, Minn., a nephew, officiated, assisted by the Rev. W. W. Jennings, rector of the parish.

THE NATION-WIDE PREACHING MISSION

THE VEN. WM. B. ALLEN, general missionary of the district of Asheville, conducted a week's mission at St. Philip's Church, Brevard, N. C. (Rev. Chalmers D. Chapman, rector), last month. Roman Catholics, Baptists, Methodists, and Presbyterians attended. The meditations in the mornings were on "The Landmarks of the Spiritual Life," and the evening sermons were on "The Parables of Jesus." A very large and enthusiastic union service was held Sunday evening at the Methodist Church, as our own church building was not large enough to accommodate those who wished to attend. The Archdeacon has been asked to conduct another preaching mission at Brevard during Lent. Several preaching missions will be held by the clergy of the district during the Advent season at strategic points. The Rev. Charles Mercer Hall, rector of St. Mary's parish, Asheville, will conduct a preaching mission in the diocese of Dallas during Advent.

A most valuable conference of the clergy with the Bishop was held in Middletown, Conn., on Wednesday, November 3rd. The addresses were preparatory to the preaching mission. At 3:30 P. M. the Bishop conducted a devotional service in the Chapel of St. Luke, Berkeley Divinity School, and in the same place Evensong was said at 5:30 P. M. The evening session was held in the parish house of the Holy Trinity, at which there were four stated addresses followed by a discussion and amplification of the subject. The addresses were as follows: "The Needed Message," the Rev. M. George Thompson, rector of Christ Church, Greenwich; "The Outlook of a Mission," the Rev. Frederick H. Sill, O.H.C.; "The Mission in Town and City," Rev. Ernest De F. Miel, rector of Trinity Church, Hartford; and "The Mission in the Rural Community," by the Rev. Anthon T. Gesner of Berkeley Divinity School.

At the meeting of the archdeaconry of Ridgway, diocese of Erie, the Bishop's address was on the subject of the mission. A paper and discussion of the mission and two addresses were given later.

Mississippi will do her share in carrying out the concept of the Nation-Wide Preaching Mission. Already arrangements have been made in some parishes to begin the mission in Advent. In St. Andrew's, Jackson, the Bishop will preach the mission, beginning the first Sunday in Advent and lasting through that week. St. Paul's, Columbus, will hold the mission in December, the rector preaching. In the convocation of the Delta the Rev. P. G. Davidson of Greenwood and the Rev. Albert Martin have been elected missionaries. The first mission will be held the first week in Advent in Trinity, Yazoo City, conducted by the Rev. P. G. Davidson and the Rev. Edward McCrady. The week following, Mr. Davidson and Mr. Martin will be in Greenville, calling in such help as they seem to need. The Rev. Mr. Bratton of Indianola has made tentative arrangements for the mission in Belzoni in January, and at Indianola later. The Rev. Mr. McCrady has asked for a mission at

Greenwood. Other dates will be announced later.

The Rev. Archdeacon Webber of Boston conducted a most successful ten-days' mission October 17th to 27th in Christ Church, Beatrice, Neb. (Rev. W. A. Mulligan, rector). The clear and forceful, as well as deeply spiritual preaching and instruction given by this veteran missionary made an impression on the congregation such as has not been felt in many years. Christ Church leads Nebraska in the nation-wide preaching movement. Trinity parish, Schuyler (Rev. E. A. Moore, rector) will follow with an eight-day mission beginning November 10th, conducted by the general missionary, Rev. W. H. Moor.

In Tennessee the missions have been begun. In the church at Etowah the Rev. W. C. Robertson and the Rev. T. S. Russell conducted a ten days' mission, and at Morristown they will do the same. In Greenville the Rev. W. C. Whitaker, D.D., and the Rev. Amison Jonnard will conduct a mission, while in Johnson City, the Rev. H. J. Mikell, D.D., will be the missionary. At St. John's, Knoxville, Archdeacon Webber conducts a mission this month. At Thankful Memorial, St. Elmo, the conductor will be the Rev. Romondo de Ovies. In Nashville at St. Paul's Church a mission will be conducted by the Rev. W. C. Whitaker, D.D., in December. In Christ Church, South Pittsburg, the Rev. Chas. T. Wright will conduct a mission this month, while in Richard City, Archdeacon Claiborne and the Rev. Edwin T. Jones will act. The Rev. Mr. Jones and Archdeacon Claiborne expect to conduct a mission at Sherwood and Cowan in December. This is the only way the Archdeacon of Sewanee can enter into the preaching of missions, as the field is so large and the laborers few.

The clerical association of Rochester, N. Y., at a meeting on Monday, October 25th, definitely proposed to hold a preaching mission for one week including Sexagesima and Quinquagesima Sundays. Preceding this a retreat for the clergy will be held. The president of the association, the Ven. Archdeacon Davis, has appointed as a committee to prepare for the mission and advise with the Bishop the Rev. Messrs. D. L. Ferris, W. A. R. Goodwin, W. C. Compton, C. R. Allison, and E. P. Hart. So far as is possible services will be held in all parishes in the city and vicinity. Bishop Walker favors the mission, provided it be of sober character, conducted with proper restraint, and under supervision of the rector or minister in charge. The Buffalo clerics is likewise making plans for this movement but as yet they are not definitely arranged.

GUILD OF ST. BARNABAS FOR NURSES

THE TWENTY-NINTH annual council of the Guild of St. Barnabas for Nurses met at Christ Church, Meadville, Pa. (Rev. Arthur L. Seiter, rector), October 28th and 29th. Thursday evening the annual guild service was conducted in the church. The Rt. Rev. Charles Sumner Burch, Suffragan Bishop of New York and chaplain-general of the guild, made an address, and the Rt. Rev. Rogers Israel, Bishop of the diocese, welcomed the guild council into the diocese. After the service a reception was tendered the delegates and local guests by the Meadville branch of the guild.

Elections resulted in Bishop Burch being elected chaplain-general; the Very Rev. Carroll M. Davis, vice-chaplain-general; Miss Goulding, secretary; Mrs. B. B. Van Harlingen, treasurer-general; and the Rev. Dwight Graham, editor of the *News*.

The council decided to continue the support of a nurse in the mission field, and looks forward to the time when more nurses may be supported in mission hospitals. Definite steps to increase the number of local branches

in places where the guild would be of service were taken.

The invitation of Dean Davis to meet at St. Louis next year before the General Convention was accepted.

ADDRESS BY PROFESSOR TYSON

ON MONDAY, November 1st, at St. Mark's parish house, Philadelphia, upon the invitation of the Philadelphia branch of the Clerical Union for the Maintenance and Defence of Catholic Principles, the Rev. Stuart L. Tyson of Princeton, N. J., gave a scholarly and stimulating address on "Marriage and Divorce in the New Testament." A hearty vote of thanks was extended to Professor Tyson by the goodly number of members of the Clerical Union present on the occasion.

DEATH OF A FAITHFUL LAY READER

A MAN OF great purity of character, holiness of life, and fidelity to duty, Mr. Clarence B. Riggs died on All Saints' Day at the home of his parents, Mr. and Mrs. Nathaniel Riggs, in Seymour, Conn. The cause of death was consumption.

After leaving St. Stephen's College, Anandale, N. Y., in June, 1910, Clarence Riggs went to South Dakota and worked as a lay reader in the parishes at Rapid City, Webster, Milbank, and occasionally at Bristol, Groton and Sisseton. During the summer of 1913, having suffered a decline in health, he returned to his home in Connecticut. About October 1st, 1913, he went to Florida and worked as a lay reader in St. Stephen's parish, Jacksonville. The following spring, having suffered a further decline in health, he again returned to his home in Seymour, where he remained until death.

MEMORIAL RESOLUTIONS

AT A recent meeting of the faculty of Hobart College resolutions were adopted memorial to the Rev. Rob Roy McGregor Converse, D.D., D.C.L., who died last September. "For ten years he served Hobart College as chaplain with equal fidelity and distinction, enjoying the admiration of students and townspeople alike, and winning the love of those who knew him best. . . . There was the warrant of sincerity and reality upon his whole ministry; he never showed a path he had not dared to tread."

AT THE EPISCOPAL THEOLOGICAL SCHOOL

ALL SAINTS' DAY, November 1st, was marked by a celebration of the Holy Communion at 8 A. M. and by the annual matriculation service in the afternoon at five o'clock. At the latter service, Bishop William Lawrence, '75, was present, and the Rt. Rev. Ethelbert Talbot, Bishop of Bethlehem, made the address to the students. A dinner in the school refectory was attended by all the students, the faculty, the trustees and many of the alumni. The Rev. Professor Edward S. Drown, '89, acted as toastmaster in the absence of Acting Dean Dr. Max Kellner, who was ill, and introduced the following speakers: Bishop Lawrence; Hon. William V. Kellen, LL.D., for the board of trustees; Rev. William Wallace Fenn, D.D., Dean of the Harvard Divinity School, representing Harvard University; Rev. Ernest M. Paddock, '97, rector of St. James' Church, Cambridge, for the executive committee of the alumni; Rev. Warner Foote Gookin, '05, for the faculty; Raymond A. Heron, from the senior class; and Irving G. Rouillard, from the middle class. Sixteen new men enter the school this year. Three men from the General Seminary, New York, have been admitted to the middle class; ten men have entered the junior class, and three students are doing

special work at the school: Byrle J. Osborn, from Seabury Divinity School, Minnesota; Melville E. Johnson of Palatka, Florida; and Rev. Sadajiro Yanagihara from the Imperial University of Kyoto, Japan.

The Bishop of Spokane spoke of his missionary work in the West at the service of Evening Prayer on Friday, October 29th.

The Rev. James Thayer Addison has joined the faculty of the school and will lecture on missions. Mr. Addison is a graduate in the class of 1913 and has been teaching at St. John's College, Shanghai, China.

AN UNUSUAL ANNIVERSARY

EARLY IN 1905 Bishop Vinton received to his spiritual charge and care, as Christ Memorial Church, the Union Congregational Church Society, of North Brookfield, diocese of Western Massachusetts. The society, which was organized in 1853, was taken over practically entire, with all its property, including a fine stone church, to which was soon added a rectory, all well located in the centre of a village seated on the hills between Worcester and Springfield. Many coincidences and events of unusual interest occurred during the history of this people before 1905; and the life of the parish has been fruitful and pleasant during the ten years which have closed. This anniversary was celebrated on Sunday, October 31st, and on All Saints' Day. Sunday there were Eucharists at 8:00 and at 10:45 (choral, with historical sermon by the rector), commemoration of the faithful departed, 6:30, followed by Evensong and choral Litany; All Saints' Day, Eucharist at 8:00, Evening Prayer, 3:45, and a party for the school in the evening.

The first rector of the church was the Rev. Jacob A. Biddle, who was followed by the Rev. Rozelle J. Phillips and the Rev. Arthur T. Parsons. The present rector, the Rev. Raymond Adams, took charge on May 1, 1912. The Rt. Rev. Frederick F. Johnson had temporary charge of the church during the period of transition before the formal acceptance of the parish to this branch of the Apostolic Church. The Rev. L. W. Snell and the Rev. L. M. Dean, both priests of the Church, ministered to the Union Society in their earlier days, as Congregational pastors; and the Rev. Joseph J. Spencer, another of their ministers, died while preparing for ordination to the priesthood.

BURIAL OF MRS. JOHN M'KIM

THE DEATH of Mrs. McKim, wife of the Bishop of Tokyo, which occurred on October 7th, has already been chronicled in these columns. Bishop McKim, with two daughters, accompanied the remains to Nashotah, Wis., where the burial took place on Monday, All Saints' Day. The Bishop of Milwaukee officiated, assisted by Dean Larrabee of Nashotah House.

Mrs. McKim died from a stroke of paralysis after surviving the stroke only two hours. The Bishop was absent on visitations and could not reach home until the following day. The Rev. Dr. and Mrs. Wallace were with her at the time of her death.

On October 9th, after an early celebration of Holy Communion, there was a burial service in the Japanese language consisting of the burial office with Holy Communion, when fourteen of the Japanese clergy were present, four participating in the service. In the afternoon there was a quiet service in English, Bishops Tucker and Cecil officiating.

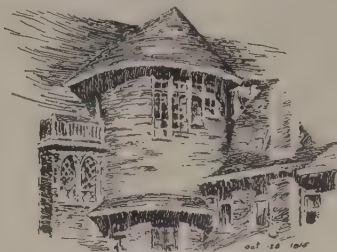
On the 14th the funeral party sailed for San Francisco and proceeded at once to Nashotah where the interment was held as stated.

Mrs. McKim was a daughter of the late

Rev. Dr. A. D. Cole, sometime President of Nashotah, and her early life was spent there, where her body now awaits the resurrection.

DEDICATION OF CATLIN MEMORIAL HALL, MILWAUKEE

AT ST. PAUL'S mission house, Twelfth and Center streets, this week is being observed with joyful ceremonies in connection with the dedication of Catlin Memorial Hall. This new building has been erected in memory of Mrs. Charles Catlin, who, with her husband, had been a constant benefactor of the work of the mission house since its foundation some twenty years ago. Mrs. Catlin died last year and her friends within and without the parish have erected this building as a



MEMORY TOWER

memorial to her. It will be used as a social centre for the surrounding community, as well as for the ordinary activities of a parish house.

The dedication of the building took place at 3 o'clock on Sunday afternoon, Bishop Webb officiating, assisted by the Rev. Holmes Whitmore, rector of the parish, and the Rev. George W. Schroeder, vicar of the mission.



LYTCH GATE

The sermon was preached by the Very Rev. Dean De Witt of the Western Theological Seminary, Chicago. In the evening a service of thanksgiving was held at which the preacher was the Rev. Frank H. Stedman, rector of St. John's Church, Milwaukee. On Monday evening there was a dinner at the hall in honor of the event, when the rector of the parish, the Rev. Holmes Whitmore, acted as toastmaster, and Bishop Webb, with several laymen, were among the speakers. Mrs. Katherine L. Van Wyck spoke appreciatively of the work done by the mission house in connection with her work. On Tuesday and following days and evenings the celebration is continued.

MEMORIALS AND GIFTS

BY THE will of the Hon. Frank W. Rolins, former governor of New Hampshire, St. Paul's Church, Concord, is to receive \$1,000.

A NEW SET of eucharistic vestments has been presented to the Cathedral at Quincy, Ill. They were used for the first time at the requiem on All Saints' day.

TRINITY CHURCH, Haywards, Calif. (Rev. W. A. Rimer, priest in charge), has received the gift of a stained glass window in memory of Mrs. William Angus, of that community.

TRINITY CHURCH, Niles, Mich. (Rev. George Huntington, rector), has received a handsome brass prayer desk sacred to the memory of Mrs. W. W. Dresden, a beloved member of the parish for many years.

IN ADDITION to the gift last July of the Eva Laselle Bell memorial organ to the parish of Holy Trinity, Swanton, Vt., Mr. James Bell has now endowed the same by giving \$2,000, the income from which is to be used for the insurance and upkeep of the organ.

HOBART COLLEGE, Geneva, N. Y., has just received the gift of \$50,000 from the John D. Rockefeller Foundation. This is to form a nucleus of an endowment fund of \$200,000 which President Powell is endeavoring to raise.

CHRIST CHURCH, Alameda, Calif. (Rev. Everette W. Couper, rector), has recently received the gift of a memorial window from Mr. and Mrs. Henry Michaels, of that parish. It is a reproduction of Ploekhorst's picture "Christ Blessing Little Children," and was made by a firm in San Francisco.

ON ALL SAINTS' DAY, at St. James' Church, Irvington, Baltimore (Rev. J. George Carl, rector), two beautiful memorials were used for the first time, a silver communion service and a brass lectern, presented by Mr. James T. Steinacker, in memory of his wife and son.

AT THE meeting of the board of managers of the Church Home in Rochester, N. Y., last week, the gift of \$5,000 in stocks was announced from a donor whose name is withheld by request. The income is to be used for general expenses. The annual donation day was held on Wednesday, November 3rd, when over \$2,500 was brought to the treasurer in gifts ranging from \$250 to 50 cents. The institution is filled to capacity, there being twenty-two adults and between forty and fifty children.

A DEANERY has been added to the physical equipment of St. Mark's Pro-Cathedral, Grand Rapids, Mich. Mr. and Mrs. Edward Lowe presented the property to the vestry of the Pro-Cathedral through Dean White on October 23rd. On All Saints' Day another gift was made by the Industrial Band in the shape of a handsome solid silver paten and chalice to perpetuate the memory of Mary Hart Cumming, daughter of a former rector and for fifty-eight years treasurer of the society honoring her name.

ON THE eve of All Saints' Day a new window was dedicated in Grace Church, Stafford Springs, Conn. (Rev. Percy V. Norwood, rector) in memory of the late Mrs. Catherine Ives Hicks, the generous benefactress of the parish. The Rev. William J. Brewster, Archdeacon of Hartford, read the dedicatory prayers and delivered an appropriate address. The window, designed and executed by the Gorham Co., is in two lights, and represents the Three Marys and the Resurrection Angel. It bears the simple inscription:

CATHERINE HICKS

Faithful friend of this church.

A LARGE new parish house, the gift of Mrs. James J. Goodwin in memory of her husband, the late James J. Goodwin, is to be built for Christ Church, Hartford, Conn. (Rev. James Goodwin, D.D., rector). Definite plans for the house have not yet been made and the cost of the building is not yet determined. The new building will occupy the ground on which the present one stands, and will, in addition, extend some distance to the west. The property immediately adjoining on the west is owned by Mrs. Goodwin, and will be deeded to the church. The plans for the new parish house are in the hands of Philip L. Goodwin

of New York, who will be the architect. He is the son of Mrs. James J. Goodwin.

AT ST. THOMAS' CHURCH, Terrace Park, Cincinnati, in the morning of Sunday, October 31st, Archdeacon Reade dedicated two beautiful stained glass windows from the Von Gerichten studios in the presence of a large congregation. One window is a gift from Mrs. W. T. Irwin in memory of her daughter Janet, who died a few years ago, aged fifteen. The second window was given by Mrs. Alice Gilliland as a memorial to her mother, who at the time of her death about a year ago was the oldest communicant of the parish, having been connected with it since its organization. This window represents our Lord bearing a chalice.

THERE HAS just been installed in the Episcopal High School, Alexandria, Va., a tablet in memory of the Rev. William F. Gardner. This tablet, designed by Charles R. Lamb, is executed in white marble, with the letters incised and blacked in, with carved bolt heads in the form of a maltese cross. It was placed by Miss E. C. Gardner of Clover Lick, Va., in memory of her father, the inscription reading as follows:

REV. WILLIAM FOWLER GARDNER
Born in Alexandria, October 27, 1840
Died in Howard Co., Md., December 22nd, 1907
Student here 1855-1857
Soldier and Chaplain C. S. A. 1861-1865
Reopened this School September 1866
And with Courage and Faithfulness
Sustained it for Four Years

ON THE Twenty-second Sunday after Trinity (Eve of All Saints'), in Trinity Church, Paterson, N. J. (Rev. Henry Baldwin Todd, rector), three memorial windows were unveiled. One is the gift of Mrs. Mary Smet-hurst, "To the glory of God and in loving memory of William Smethurst," her husband. The subject is "Christ the Good Shepherd." Another is the gift of Mrs. Mary Vert, "To the glory of God and in loving memory of Francis Burton Vert," her husband. The subject is "Christ Blessing Little Children." The other window, the gift of the Church school in memory of the children of the parish, was unveiled at the service after the Church school session in the afternoon, the choir and school entering the church in procession. The windows are excellent in every detail and workmanship, executed by the Gorham Company of New York.

ON SUNDAY, November 7th, there were dedicated in St. Thomas' Church, Brooklyn (Rev. D. McP. Genns, D.D., rector), several memorials, which include a metal altar rail, a wood and metal pulpit, a lectern, hymn tablets, and collections plates, all designed by Charles R. Lamb. The pulpit is of attractive design with oak base and top rail, the balance being of metal. The gift of Mr. Leonard Stock, it bears the following inscription in Old English letters:

In Memoriam
CHRISTINA M. STOCK
WILLIAM STOCK
A. D. 1915

The lectern is a treatment with angel figure, in antique metal, and carries the following inscription on the base:

In Memoriam
JOHN JEFFERS
MARY J. JEFFERS
JOHN J. JEFFERS
EUGENIE T. JEFFERS
A. D. 1915

The hymn tablets (of which there are two) are elaborately carved in oak, and are the gift of the Rev. George S. Mullin, bearing a metal inscription plate at the bottom as follows:

In Memoriam
HARRIET P. MULLIN
A. D. 1915

The collection plates (four in number) are executed in wood, two bearing the text, "Freely ye have received: freely give," and two, "Honor the Lord with thy substance." These are the gift of Miss Kate T. B. Imlay of Trenton, N. J., and are inscribed on a metal plate fastened to the bottom of each plate:

In Memoriam
JANE M. IMLAY

BETHLEHEM
ETHELBERT TALBOT, D.D., LL.D., Bishop
"Educational Week" in Reading—Apportionments Paid

"EDUCATIONAL WEEK" was observed at Reading by special services in all the parishes. The speakers were Bishop Talbot, the Rev. S. U. Mitman, field secretary of the province of Washington, and Miss Zettan Gordon, one of the teachers at the Bethlehem summer school.

THE GENERAL Board of Religious Education has published a statement showing that the diocese of Bethlehem and the diocese of Delaware have met in full their apportionment for the work of the Board.

CALIFORNIA
WM. F. NICHOLS, D.D., Bishop
Convocation of San Francisco

THE CONVOCATION of San Francisco met for the autumn session in All Saints' Church, San Francisco, on Tuesday, October 19th. The first service was the Holy Communion at 10:30 A. M., with Dean W. R. H. Hodgkin as celebrant, the Rev. F. H. Church as epistoler, and the Rev. H. S. Hanson as gospeller. The devotional address *ad clerum* was by the Rev. W. H. Wheeler. Following this was a business session, during which after a spirited discussion it was declared to be the sense of the meeting that the interests of the Church within the district covered by the convocation would be best conserved by the establishment of another convocation to consist of Alameda and Contra Costa counties, leaving San Francisco and Marin counties to constitute the convocation of San Francisco. The strongest argument in favor of this division lies in the growth of the Church on the east side of San Francisco Bay. The Dean was reelected for a term of two years; the treasurer, Mr. G. H. Hooke, was reelected; and the Rev. W. F. Higby was elected secretary in place of the Rev. F. H. Church, who declined reelection. The afternoon session was devoted to a discussion of the topic, "Is it well with the Church?" The discussion led to the statement of several serious difficulties confronting the Church in this part of the world, and something further may come of it. Before the evening session properly began the Rev. E. W. Couper gave to those interested a most helpful talk on the general subject of The Church and Healing, or the Emmanuel Movement. The evening service had three addresses: 1. The Rev. W. A. DeWitt spoke of the Church and the University Student; 2. The Rev. J. P. Turner spoke of the work of the Cathedral Mission of the Good Samaritan, San Francisco; 3. The Rev. Arch Perrin, rector of the Church of St. Mary the Virgin, San Francisco, spoke of his work in San Quentin Prison, where he is doing a most excellent work as the representative of the Bishop. Among other rather striking things Mr. Perrin said it was difficult for him to speak of his work because wherever he arose to speak he saw in his audience some one or more whom he had known in San Quentin—then looking his audience fully in the eye, he said, "and this evening is no exception." It brought the possibility of a term of enforced separation very closely home to all of us.

CENTRAL NEW YORK
CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
Second District Convocation—Sunday School Institute

THE CONVOCATION of the Second Missionary District of Central New York assembled at St. Stephen's Church, New Hartford (Rev. H. S. Smart, rector), Tuesday and Wednesday, October 26th and 27th. At Evening Prayer on Tuesday, Bishop Olmsted officially extended to his Coadjutor, Bishop Fiske, a hearty welcome to the district, and then spoke of the Emergency Fund as a stimulus to our interest in missions. Archdeacon Cooke spoke on "The Growing Work," emphasizing the importance of helping the smaller stations which are beginnings of larger ones. He also welcomed Bishop Fiske and pledged the cooperation of clergy and laity. Bishop Fiske briefly responded. Wednesday, Morning Prayer was said at 10 o'clock, and the Holy Communion was celebrated at 11 o'clock. In the afternoon a joint session of the convocation with the Woman's Auxiliary was held, when Bishop Fiske spoke of the vision of larger and better things. At the business session of the clergy a committee was appointed to consider establishing an associate mission in Utica.

THE FIFTH institute of the Sunday school convention of the second district was held at St. John's Church, Oneida, on the afternoon and evening of Thursday, November 4th. Addresses were made by Miss M. E. Beach of Rome, N. Y., Miss Beauchamp of Syracuse, the Rev. H. L. Hanna of Elmira, and the Bishop Coadjutor.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop.
E. C. ACHESON, D.D., Bp. Suffr.

Archdeaconry of Middlesex—Miscellany

THE AUTUMNAL meeting of the archdeaconry of Middlesex was held on Thursday, October 14th, in the Church of the Epiphany, Durham. The attendance of the clergy was large and there were more laymen present than usual. It was a great disappointment that Bishop Olmsted, the retired Bishop of Colorado, now living in Old Saybrook, could not make the address. He was kept away by illness. At the business meeting reports were received from the missions and aided parishes. The most notable progress was in the Church of the Holy Advent, Clinton. A new organ costing \$1,700 has been installed and paid for as a memorial of the Rev. Peter Lake Shepard, who was for many years rector and missionary. This made necessary the building of an organ chamber and other repairs and improvements. There was a brief discussion of the general apportionment for missions. In the afternoon an address was given by the Rev. William Palmer Ladd, Professor in the Berkeley Divinity School, upon England and France in war time, detailing his experiences in those countries last summer. He gave his impressions of the aspect of each country and quoted the opinions of many prominent men whom he met as to the conduct and outcome of the war. A wonderfully clear and illuminating presentation of an absorbing and thrilling topic, it was heard with rapt attention by a large congregation.

THE ANNUAL fall exhibit of work done by juniors of the Hartford archdeaconry branch of the Woman's Auxiliary was held in the Colt Memorial parish house, Hartford, Saturday, November 6th. An address was given by Miss Sarah Rees of Hartford, who has been working in Japan.

THE COMMUNICANTS' LEAGUE of Trinity Church, New Haven, of which an extended notice was given in these columns some weeks ago, is receiving most favorable comment from

several quarters. The subject chosen for this year's monthly meetings is "The Life of the Communicant."

THE TWENTY-FIFTH anniversary of St. Mary's young men's club, South Manchester, was fittingly marked by the generosity of Mr. Frank Cheney, Jr., in cancelling the remaining debt upon the club, considerably over \$300.

ST. PAUL'S mission, Plainfield, continues to be the recipient of many kindly and timely gifts, the latest of which is a handsome oak hymn board from Mr. Sidney Bard.

MORE THAN fifty persons attended the third annual meeting of the alumni association of Christ Church choir, Hartford. The literary part of the programme consisted largely of reminiscences of former years and members.

THE ADVENT offerings of the Sunday schools of the diocese will, by request of the Bishop, be devoted this year to the building of the new St. Peter's Church at Plymouth, which is to replace the one destroyed by fire last spring.

ERIE

ROGERS ISRAEL, D.D., Bishop
Archdeaconry of Ridgway

THE ARCHDEACONRY of Ridgway held its autumn meeting at Christ Church, Punxsutawney, beginning October 25th with Evening Prayer and an address by the Bishop on the nation-wide mission. The next day opened with an early Communion celebrated by the Bishop, Archdeacon Radcliffe, and the Rev. Dr. A. C. Jones, rector of the parish. The morning was devoted to reports from mission stations. In the afternoon the Rev. M. L. Tate of Emporium read a review of Stuart Holden's *The Price of Power*, which was generally discussed. This was followed by a paper and discussion on the Plan of the Mission by the Rev. G. H. Sharpley of Corry. In the evening the Archdeacon spoke on some matters bearing on the success of the mission, and the Rev. W. E. Van Dyke discussed the method of the children's mission, giving an adaptation of the classic Dupanloup system. The archdeaconry adjourned to meet at DuBois in the spring.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Bp. Suffr.

Dubuque Deanery—Auxiliary Conference—Parish House at Independence

THE FALL meeting of the Dubuque deanery (Rev. John Dysart, Dean) was held in St. John's Church, Dubuque, of which the Dean is rector, October 19th and 20th. At the opening service on the first evening the preacher was the Rev. Allen Judd. In accordance with the plan of the Bishop Suffragan that each deanery meeting should afford instruction for the clergy concerning the Advent mission, the Rev. Charles H. Young, rector of Christ Church, Chicago, gave a helpful and illuminating address on "How to Conduct a Mission." Mr. Young was also one of the speakers at the meeting of the men's club of the parish, which served dinner that evening for clergy and guests, when other speakers were Bishop Longley and the Rev. Messrs. W. E. Stockley and A. M. Lewis. During the session a book review was read by the Dean and an address on "A Successful Sunday School" was made by the Rev. Harold E. Ford.

IN CONNECTION with the deanery the Woman's Auxiliary held a conference, Mrs. Helen H. Watsek, president of the Iowa branch, presiding. The method of conducting the study class for "The Conquest of the Continent" was given by Mrs. J. G. Hutchinson, educational secretary of the diocese, and

an address on "The Junior Auxiliary" was made by Miss Mabel Henderson of Cedar Rapids.

ST. JAMES' parish, Independence, has completed a commodious and well planned parish house at a cost of about \$4,000. Attached to the church, it affords rooms for the rector, choir, guilds, and Sunday school, and aids materially in the parish equipment.

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop
School of Religious Instruction—An Anniversary—Harvest Festival

THE DIOCESAN school of religious instruction, which is being held on Wednesday evenings at the Cathedral House under the auspices of the diocesan board of religious education, is proving a most unqualified success, and has even been pronounced by the Bishop and others one of the greatest things ever undertaken by the diocese. The school assembles in Dudley Memorial Hall for a brief service, after which the members disperse to their various class rooms. Five courses are offered this year, the faculty delivering their lectures twice each evening so that it is possible to take two courses, which most of the people are doing. The Rev. Frank W. Hardy, rector of St. Stephen's Church, is principal of the school. The enrollment numbers 170 representative Churchmen and women of Louisville. A fee of 50 cents is charged for each course taken, the proceeds being used for the expenses of the school and to secure a diocesan school library. A portion is also being given to the General Board of Religious Education for extension work. Much of the success of the school is due to the impetus given by a mass meeting held in the Cathedral on the evening previous to its beginning, at which the Rev. James Wise, rector of the Church of the Holy Communion, St. Louis, delivered a stirring address on Religious Education and its importance to-day; Mr. Wise also spoke the following evening at the opening of the school. The school is to continue for ten weeks, but so great has been its success and so general the demand for it, that it is planned to hold it for twenty weeks next year.

THE FIRST of the fall meetings of the Laymen's League was a social gathering in the form of a supper at Klein's restaurant, at which Mr. S. Thurston Ballard, a prominent member of the Cathedral congregation, gave a talk on "Industrial Relations."

SUNDAY, October 24th, was observed at the Church of Our Merciful Saviour, Louisville, as the tenth anniversary of the rector, the Rev. D. L. Ferguson. Special music was rendered by the excellent vested choir and a special historical sermon by the rector wherein the growth and development of the church was traced from the beginning when it was started as a small mission by Bishop Dudley, under whose fostering care and that

of the faithful priest in charge, the Rev. Thomas Brown, now of the diocese of Washington, it grew into the only self-supporting congregation of colored people in the diocese. An offering was taken for the building fund of the new church.

ON SUNDAY, October 31st, was held the annual harvest festival at the Church of the Advent, Louisville. The church was beautifully and artistically decorated with flowers, fruit, grain, and autumn leaves—the wheat and grapes, symbolic of the Sacrament of the Altar, being effectively used in the sanctuary and chancel. Festival music was rendered by the combined choirs of the parish, numbering nearly sixty voices, and a special sermon was delivered by the rector, the Rev. Harry S. Musson. This parish has recently been enriched by four complete sets of stoles and altar hangings and communion linen, handsomely embroidered by the donors, two members of the parish who prefer to remain anonymous.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop
A Parish Fair

IN ITS parish paper the Church of the Redeemer, Brooklyn, advertises its fair of 1915. Below the announcement runs this paragraph: "Our fair has nothing in common with the fair described in THE LIVING CHURCH (August 14th). That was an 'unfair' fair. There are fairs and fairs. Amongst us there are no 'hold-ups,' and chances and raffles belong in the category of the unknown."

MARYLAND

JOHN G. MURRAY, D.D., Bishop
Brotherhood Dinner—Mission Study

THE ANNUAL dinner of the chapter of St. Andrew's Brotherhood of St. Paul's chapel, Baltimore, of which Mr. J. Allison Muir is director, was held on Tuesday night, October 26th, at the guild house. In spite of an unseasonable and heavy thunder storm that prevailed at the time, one hundred and fifty men were present. The Rev. Dr. A. B. Kinsolving, rector of St. Paul's parish, presided and acted as toastmaster. Stirring addresses were made by Mayor John Philip Hill on "The Duty of Churchmen towards the State," and by Mr. Gresham Poe on "The Duty of Churchmen towards the Defense of the Nation." The meeting was one of the most enthusiastic ever held.

THE DIOCESAN mission study institute has for this year, with the Bishop's approval, been merged into a larger interdenominational institute, which will be held November 9th to 12th in the Sunday school building of the First Presbyterian Church, Baltimore. There will be five leaders representing the Church, including Miss Tillotson, assistant secretary of the Woman's Auxiliary; Miss Hubbard, junior educational secretary of

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Pennsylvania, and Miss Alice Lindley, president of the Junior Auxiliary of New York; and five leaders, all of more than local reputation as educators in missions, appointed by the interdenominational committee. There will be conferences each morning and afternoon conducted by one of the leaders, when such subjects as "Propagation," "Loyalty," "The Personal Touch in Mission Work," "Grit," will be discussed. A large enrollment is expected. Under the auspices of the diocesan board of religious education, Miss Jane Milliken, superintendent of the teacher training department, will hold classes for Sunday school teachers on "Child Study and Religious Pedagogy," beginning November 1st, on each Monday afternoon at 4, and Tuesday night at 8, at the Diocesan House.

AFTER a long illness, following a stroke of paralysis and apoplexy, Cecilius E. Warfield or Baltimore has entered into rest, aged 74 years. For a number of years he had been identified with old St. Peter's Church and later with the Church of St. Michael and All Angels. He was a descendant of Richard Warfield, who settled in Anne Arundel county in pre-Revolutionary times and who was one of the first vestrymen of St. Anne's parish, Annapolis. He married Miss Laura W. Thomas, who died several years ago and in whose memory the handsome altar in the crypt of the Pro-Cathedral in Baltimore was erected. Mr. Warfield leaves two sons, one of whom is the Rev. J. Ogle Warfield of St. Peter's Church, Germantown, Philadelphia. The funeral services were conducted by Bishop-elect Fiske and the Rev. D. P. Allison, the interment being made in Mt. Olivet Cemetery, Frederick, where Bishop Murray conducted the service.

AFTER MANY years of faithful and most efficient service, Miss Emily Atwater, granddaughter of the late Bishop Paret, has found it necessary, in consideration of her health, to resign her position as secretary to the Bishop of Maryland. While the Bishop has reluctantly accepted her resignation, the clergy and other friends will be glad to know that Miss Atwater will have a room on the third floor in the diocesan library, where she will be available by appointment for stenographic and typewriting service. Miss E. W. Weems, who has been substituting for Miss Atwater during the past year, has been appointed her successor and is now official secretary to the Bishop.

THE VESTRY of St. James' Church, Herring Creek, Anne Arundel county (Rev. H. McD. Martin, rector), have leased St. Mark's chapel and purpose using the income with other moneys to be raised at once for building a parish house near St. James' Church. Claggett's Hall, which has been in use until now, is old and too small for its purpose and is to be leased for a store. These improvements will consolidate the work of the parish and make for greater results in every way.

DURING THE summer the interior of St. John's Church, Waverly, Baltimore (Rev. William D. Morgan, rector), was decorated in Caen stone effect. All the side walls, including arches and columns, were treated with Caen stone paint to imitate blocks of stone. The entire cost was about \$550. The new parish house affords most attractive quarters for the Sunday school, which has largely increased its attendance during the past year.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Conferences on "Fundamentals of Religion"

A SERIES of conferences on the "Fundamentals of Religion" was begun on Sunday morning at St. Stephen's Church (Ven. W. G. Blossom, rector), preached by the Rev. Fred-

erick S. Penfold, rector of St. Luke's Church, Racine. Mr. Penfold's first subject was "Do I Really Believe Anything About Religion?" This series will be preached on each evening during the week, beginning at 8 o'clock.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Weather for the General Convention—Presentation of United Offering

THE OCTOBER number of the *Church News* has an interesting article on October weather in St. Louis written by Montrose W. Hayes, District Forecaster of the United States Weather Bureau. From this account the delegates to the General Convention may find out what sort of weather to expect while they are in St. Louis next fall. Mr. Hayes has made an examination of the records for forty-five years and gives accurate statistics in regard to rainfall, temperature, sunshine, and wind. He shows that October is undoubtedly a month of pleasant weather, the month with the smallest number of hot days and at the same time the smallest number of cold days, the month that has the smallest amount of rain without snow, and the month in which destructive storms are rare. It is the month in which Indian summer usually comes, with its cool, clear nights, bright mornings, and mild days. The average maximum temperature for the forty-five years is 68 and the average minimum is 50, with an average rainfall of 2.76 inches. There is every reason to expect, therefore, that there will be delightful weather during the greater part of the session of the General Convention.

ON SATURDAY, October 30th, at St. Philip's Church (Rev. Charles F. Blaisdell, rector), there was held the annual service for the presentation of the United Offering of the Woman's Auxiliary and the Juniors of Missouri. The Juniors celebrated at this



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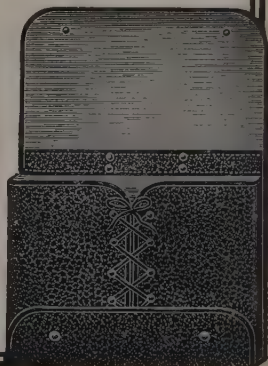
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same time their annual corporate Communion, Bishop Tuttle and Bishop Johnson officiating. This was the first united service of the Auxiliary and the Juniors.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Suffr.

Memorial Service for Rev. George D. Hadley—
Royal Arcanum

UNDER THE auspices of the acting rector, wardens, and vestrymen of St. John's Church, Jersey City, a memorial service for the late rector, George Daniel Hadley, was held on Sunday afternoon, October 31st. The church was crowded and it was estimated that quite as many people were outside the building unable to gain admission. Appropriate addresses were made by Bishop Lines, Governor Fielder of New Jersey (a parishioner of St. John's), the Rev. Dr. John P. Peters of New York City, and the Rev. Warner F. Gookin, of the Cambridge Theological School.

CHRIST CHURCH, Ridgewood, N. J., was crowded by members of the Royal Arcanum and their friends on Sunday evening, October 31st. An order of service prepared by the rector and authorized for use by the Bishop was used. Notable features were collects for Virtue, Mercy, and Charity, and the reading of John Keble's poem for All Saints' Day, "Why flow'st thou not, thou wintry wind." The sermon by the rector was laudatory of the purposes of the order.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., Bishop

Memorial Service for Rev. Henry E. Cooke

A MEMORIAL service commemorative of the late Rev. Henry E. Cooke, for twelve years rector of Grace Church, Manchester, was held in that church Friday evening, October 29th, with a sermon by the Rev. Dr. Waterman, an intimate friend of Mr. Cooke's during his ministry in New Hampshire. Dr. Waterman laid emphasis on Mr. Cooke's wide range of effectiveness, his devotion as a parish priest, his kindness, his scientific bent, and his rare musical ability. A memorial Eucharist was celebrated the next morning by another warm friend of Mr. Cooke's, the Rev. Dr. Lorin Webster, rector of Holderness School.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Woman's Auxiliary in Annual Session

THE ANNUAL meeting of the Pittsburgh branch of the Woman's Auxiliary took place Friday, October 29th, at St. Stephen's Church, Sewickley. The attendance was the largest in the history of the branch, more than three hundred being present at the opening service, which was a celebration of the Holy Communion by the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh, assisted by the rector of the Church, the Rev. A. C. Howell. Bishop Whitehead made a brief devotional address, and the offering was devoted to the treasury of the organization.

The business meeting was held later in the parish house, which was filled to the doors for the morning and afternoon gatherings. The annual report shows that there are 36 parochial branches of the Auxiliary, 29 of the Junior Auxiliary, and 12 of the Little Helpers. The amount contributed in money during the year aggregated \$3,133.81, and the value of the boxes was \$4,981.23, a grand total of \$8,115.04, exclusive of the United Offering. The fourth ingathering for the offering of 1916 amounted to about \$650, bringing the money in hand for that fund up to almost \$2,700. With two or three changes, the officers of last year were reelected. Mrs. Daniel Duroe retired as recording secretary, and was made one of the vice-presidents, her place being filled by the choice of Mrs. Carl Emmerling. Mrs. W. W. Wishart was elected correspondent of the Church Periodical Club, to fill the vacancy occasioned by the resignation, on account of ill health, of Mrs. H. C. Westervelt. At the close of the business meeting Mr. Wesley Connolly made an appeal in behalf of his industrial work at Valle Crucis, N. C. The afternoon was occupied by an illustrated talk on the Orient, by Mrs. Pancoast of Philadelphia, who closed with an earnest appeal for the work of St. Luke's Hospital, Tokyo, Japan, which aroused much enthusiasm, and in response to which the branch pledged a gift of \$1,000 for Dr. Teusler's work. The Junior Auxiliary has already been at work for this object, and has \$200 in bank for that purpose.

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QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

Diocesan Synod—Choir Leaves the State—All Souls' Day

THE ANNUAL synod of the diocese meets in St. Paul's, Peoria, November 17th and 18th. The Rev. Irving P. Johnson, D.D., of the Seabury Divinity School, will preach the opening sermon. Special features include a motor ride about the city and a dinner at G. A. R. hall on the evening of the first day, followed by a rendition of the mystery play, "The Little Pilgrim and the Book Beloved."

THE CHOIR of the Church of the Good Shepherd at Quincy sang choral Evensong on the eve of SS. Simon and Jude, at the meeting of the Hannibal convocation at Palmyra, Mo. They were taken over from Quincy in autos.

ON ALL SOULS' DAY the Dean of the Cathedral, accompanied by a server and members of the congregation, visited many graves in the cemetery, saying appropriate prayers at each. This is now an established custom in Quincy.

THE CATHEDRAL Sunday school has begun a series of lessons illustrated by the stereopticon, which are proving of greater interest than any system of instruction formerly used.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Music—Funeral of War Governor—Cornerstone Laying—Parish House Opened in East Providence

TWO EVENTS of great importance to the diocese musically have taken place during the past week, namely, the dedication of the new Austin organ at Trinity Church, Pawtuxet (Rev. J. Hamilton Robinette, rector), and the meeting and service of the New England chapter of the American Guild of Organists at St. Paul's Church, Pawtucket (Rev. Marion Law, rector). The first of these services took place on the evening of All Saints' Day. Bishop Perry delivered the address and offered the prayers of dedication, and a very pleasing musical programme was rendered by the organist, Mr. Newell L. Wilbur, and the choir after the short Evensong and prayers of dedication had been said. The cost of the organ was about \$5,000, but the name of the donor is withheld for the present. A reception was held in the parish rooms at the close of the service. The sixty-fourth public service of the New England chapter of the American Guild of Organists was held on Wednesday evening, November 3rd. The prelude and offertory selection were played by George A. Burdett, organist of the Harvard Church, Brookline, Mass., and the postlude by A. W. Snow, organist of the Church of the Advent, Boston. The musical portions of the service were accompanied by Mr. George H. Lomas, organist and choirmaster of the church where the service was held, St. Paul's, Pawtucket.

THE CHURCH in Rhode Island has shared in performing the last rites for the dead in the burial of the Hon. William Sprague, the War Governor of Rhode Island, who died in France recently. The body was brought to New York and conveyed to Narragansett Pier, where a service was said at St. Peter's-by-the-Sea for the relatives and friends near his old home, conducted by the Rev. W. H. B. Allen, the rector. On Friday, November 5th, the civic and military funeral was held at Grace Church, Providence, at 1 P. M. in the presence of large delegations from the military organizations of the state, the governor and staff, judges of the courts, representatives of Brown University, the G. A. R., and other veteran associations. The full choir participated in the service, and Bishop Perry and the Rev. Dr. Crowder officiated.

THE ST. ELIZABETH HOME, Providence, a diocesan home for incurables and convalescents, celebrated St. Luke's Day by laying the cornerstone of a new building to cost about \$90,000, made possible by the bequest recently received from the estate of Josiah A. Whitman. The service began at 2:30 P. M. with a procession consisting of the male choir of Grace Church, Providence; several lay notables; many clergymen of the diocese, including the chaplain of the home; the Rev. Edmund S. Rousmaniere, D.D., of Boston; and the Bishop of Rhode Island. The Rev. Dr. Rousmaniere was the preacher of the occasion, and a large company of friends and the public gathered to take part and to bring their offerings to the home. St. Luke's Day has been the donation day of the home for many years and this one of 1915 will be a memorable day in the history of the home.

THE QUARTERLY meeting of the diocesan branch of the Woman's Auxiliary was held at Emmanuel Church, Newport (Rev. Emery H. Porter, D.D., rector), on Wednesday, October 20th. The weather cleared for the occasion

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and a large gathering of women listened with interest to the Bishop of Spokane and the Rev. Francis L. H. Pott, D.D., of China, speakers at the morning session. The afternoon session at two o'clock was taken up largely with the quarterly reports.

THE OPENING of the new parish house was the special feature of the week of October 17th in the forty-fifth anniversary celebration of St. Mary's Church, East Providence (Rev. Herbert C. Dana, rector). The building, which the parish has been working for during the last eight years, is practically completed at a cost of approximately \$7,000 and was formally opened and dedicated by Bishop Perry on Thursday evening, October 21st. Addresses were made by the rector, the Hon. Robert G. McMeen, president of the town council, the Rev. Henry Bassett, rector of the Church of the Epiphany, Providence, and the Bishop. A financial statement made by the treasurer of the parish showed where the money came from and how it was spent and that there was a mortgage indebtedness of \$2,500. The new parish house, built from the plans of Martin & Hall of Providence, is of simple design, containing a high basement with kitchen, supper and guild rooms, toilets, etc., and a hall with stage on the first floor. It will be the home of the Sunday school in the future, and the centre of all parochial activities.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Dedication of Parish House in Cincinnati

ON THE Twenty-second Sunday after Trinity, at the mission of the Redeemer, Hyde Park, Cincinnati (Rev. Maxwell B. Long, priest in charge), was held the formal dedication of the new parish house, the social hall of which is used at present for the church. Bishop Vincent preached and dedicated the building in the morning, a special service for the children was held in the afternoon, and at the evening service Archdeacon Reade preached. Special music was sung by the choir both morning and evening.

THE REV. RICHARD McCLELLAN BROWN of the diocese of Central New York, resident in Cincinnati and in charge of Emmanuel Church, East End, has been bereaved by the death of his father, the Rev. W. Kennedy Brown, D.D., a prominent Methodist clergyman, who died October 29th, in his eighty-first year.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop

Report of Archdeacon Claiborne—Auxiliary Meeting—Church Opened at Highland Park

ARCHDEACON CLAIBORNE has submitted his annual report, detailing work in thirty-nine counties of East Tennessee and the Sewanee district. This almost wholly mountainous field covers over fifteen thousand square miles, and has nearly three quarters of a million people. The work has been well done and is now prospering, with new clergy and demand for yet more. The Archdeacon says five more men are absolutely necessary, and that their coming would leave him with only twenty-one places to serve personally!

THE THREE branches of the Woman's Auxiliary in Chattanooga met in Christ Church, November 1st, at 3:00 P. M. Archdeacon Claiborne opened the meeting with prayer which was followed by written reports from the archdeaconry of Nashville and that of Sewanee and East Tennessee. Mrs. Loaring Clark, secretary of the Province of Sewanee, gave a most interesting account of the Synod which met in Sewanee, October 19th to 21st.

THE WOMAN'S AUXILIARY of the Province met at Sewanee, October 19 to 21st, the open-

ing service being in All Saints' chapel in connection with the Provincial Synod. Miss Kate Cheshire of North Carolina presided during the organization. The address of welcome was made by Mrs. Haskell Du Bose of Sewanee, with response by Mrs. Henry Leverich, Jr., of Louisiana. The address of the absent president, Mrs. John Shortridge, was read by Miss Laura Bassett. Mrs. George Rodman Pancoast made an address on "Missions in the Orient as seen by a Traveler, and St. Luke's Hospital, Tokyo, Japan, as a Peace Factor." Various conferences were held, led by Mrs. T. C. Wetmore, Miss A. G. Croft, Miss Bassett, the Rev. R. W. Patton, Miss Emily Tillotson, Miss Cheshire, Dr. Mary Brewster, Mrs. James G. Staton, and the Rev. T. S. Russell. Addresses were made by Bishop Gailor, Archdeacon Windiate, Bishop Nelson of Atlanta, and Miss Croft of Corbin. A reception to the Synod delegates and visitors was given by officers and faculty of the university in the university library. Mrs. Kate Lee of South Carolina is the new president.

GRACE CHURCH, Highland Park, is nearing completion and will be opened on November 14th. The Bishop will visit this parish on November 28th, and there is every reason to believe that a flourishing parish will develop.

UTAH

PAUL JONES, M.J.SS. Bp.

New Building at Roosevelt—Girls' Friendly Society—Study of Emmanuel Movement

ON THE 31st of October, Bishop Paul Jones dedicated the new church building at Roosevelt. This building is to be for general Church activities in this new district. Much of the cost of the structure was given in work, as it was put up in an "off-season." The chancel is curtained off so that the nave may be used for sessions of the various societies and social gatherings.

THE ANNUAL meeting of the district G. F. S. was held in St. Mark's Cathedral October 22nd and 23rd. The sessions began with the annual supper at which one hundred and



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fifty members of the society sat down. Chatty reports were read by delegates from nine branches and the general secretary reported that the others had enjoyed a prosperous year. Delegates from Vernal traveled nearly three hundred miles across country in an auto to attend the meeting. Members of the council were reelected to serve for another year.

DURING THE winter of 1914-15 a class for study of the Emmanuel Movement was conducted by Mr. Guy Montgomery and a large enthusiasm was developed. It is hoped that a graduate of Dr. Boyd's school in Berkeley, Calif., can be induced to locate in Salt Lake City, to practise and to continue the class this coming winter. While under the auspices of the Cathedral it is inter-parochial in character.

THE SEASON of "repairs and improvements" is being kept at several of the Utah missions. Members of St. Andrew's Church in Eureka, led by their missionary, the Rev. C. E. Rice, are placing new floors in church and guild rooms. St. Peter's mission in Salt Lake City is fitting up the church basement as a neighborhood club. The labor is being donated by men of the parish.

THE MISSION at Garfield is to have a new structure, work being started in October. This is made possible by the coöperation of the various mining companies in that camp. The building will be operated by a board of trustees who will designate what bodies may use it. For the present the Church will hold services there. The chancel is the property of our Church and will be used only by us.

DEACONESS KNEPPER has returned to Vernal and will take up the work in St. Paul's Lodge. This puts to flight the idea that perhaps this important post would be lost to the Church through lack of oversight.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop
Opening of New Mission of the Holy Communion
in Buffalo—Daughters of the King

THE NEW mission of St. James' Church, Buffalo, the Church of the Holy Communion, was opened for divine service on Sunday, October 31st, when the Rev. Dr. Mottet, rector of the Church of the Holy Communion, New York, from whence this mission derives its name, was the preacher. The altar was given by Dr. Mottet's parish and was formerly in

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the New York City church. It was the first altar in the first free church in New York City, and probably on the continent. From this altar the first weekly celebration and the first early celebration of the Holy Communion were observed. The windows, of conventional design in stained glass, were given by various parishioners as memorials, while the chancel window, depicting the Last Supper, a memorial to the greatly beloved wife of the Rev. Dr. Smith, is given by the ladies' guild. Other memorials and gifts comprise a lecturn, lecturn Bible, altar service books, prayer desk and stall, a font, alms basins, choir vestments, and a clock for the Sunday school room.

THE FOURTH meeting of the assembly of the Daughters of the King in the diocese of Western New York was held at St. Stephen's Church, Rochester, on October 23rd.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.
Parish Club at Cheyenne

AN ENTHUSIASTIC meeting of the parish club of St. Mark's, Cheyenne, was held on October 20th, at which addresses were made by Ex-Governor Carey and others, and subscriptions to the extent of \$1,100 were taken up toward the payment of the floating indebtedness. A campaign to secure the balance is shortly to be started.

Educational

THE FRESHMAN class at Brown University is by far the largest in the history of the university, numbering over 260 men. The total enrollment will be over 1,100. All dormitories are filled. A feature of the present year is the introduction of a course in the "Orientation of Freshmen." Every Friday afternoon the entire freshman class is required to attend a lecture given by some member of the faculty on the organization and aims of the American college. These lectures deal with the value of the different departments of study, the use and abuse of "student activities," the fraternity system, the prizes and honors offered by the university, the place of vocational studies, etc. This year for the first time the faculty has prohibited the initiation of any freshman into any fraternity until the end of the first semester, and the twenty different fraternities have agreed not to pledge any freshman until after Thanksgiving. The result of the new arrangement is the removal of many of the distractions that often beset the first year in college. President Faunce says: "The peril of the modern college is not dissipation, but distraction; not doing wrong, but doing nothing worth while."

A LARGE number of undergraduates, alumni and members of the faculty of Trinity College, Hartford, Conn., attended the annual Founder's Day matriculation exercises at Alumni Hall Monday morning, November 1st, at which sixty-eight freshmen inscribed their names as fully matriculated members. The assembly listened to an inspiring address by Judge Joseph Buffington of the United States district court, a trustee of Trinity College, who welcomed the entering class and urged upon them the duties of their collegiate life. Following the address, Acting-President Henry A. Parkins gave the freshmen a short talk, explaining the real significance of loyalty to their college as embodied in the words "Trinity first."

ON ALL SAINTS' DAY the new recitation hall of Yeates School for Boys was formally opened. The dedication speech was made by Mr. Schwacke, at present headmaster of the school. In his speech he named the building Gardiner Hall, a memorial of the Rev. Dr.

Frederic Gardiner and his wife, who were present. Dr. Gardiner had been until recently and for many years headmaster of the school. After the dedication Bishop Darlington made an address, and was followed by the Rev. Dr. Shero, head of Racine College, who was once headmaster of the school.

ST. ANDREW'S Industrial School for Mountain Boys at Sewanee, Tenn., is in a most flourishing condition. St. Mary's Industrial School for mountain girls also has an unusually large attendance this year, while the hospital at Sewanee, which takes care of the sick at these two schools and at the mission stations among the mountains of Tennessee, is in excellent condition. The grounds have been gradually improved, a new barn built, and electric lights are being installed.

OUR FOREIGN BROTHER

THE OTHER DAY, writes Henry W. Adams, I asked the president of a college and seminary for foreign-born students: "Doctor, has our tremendous increase of population during the last twenty-five years resulted mainly from excess of births over deaths?"

"I think not," he answered. "Our greatest increase has come from the shiploads of immigrants from all countries of Europe—a million a year latterly—which have constantly poured into our land. . . . When peace comes, all these warring nations will be greatly prostrated by its awful ravages. Thousands will find no opportunity for employment.

Naturally they will turn their faces toward this land of peace and plenty. Many will have no money to pay their passage, but they will be helped by friends in this country. Thus we shall see an immigration unparalleled in the history of the world. As to the resultant character of our nation, it will depend immensely upon whether you and I, and the rest who grasp the vision of what God is



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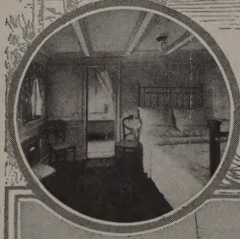
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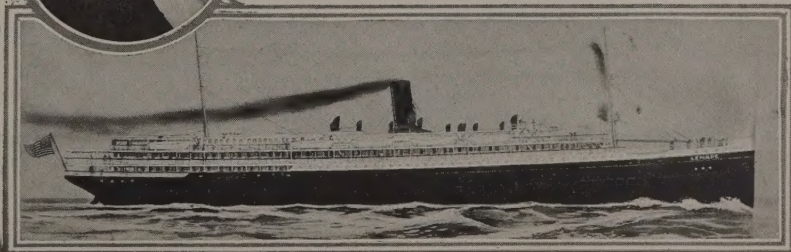
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doing, are loyal to Him, and worthy of living in this age of opportunity."

For generations many of these immigrants, especially those from Southern Europe, have been kept in ignorance, and oppressed both by Church and State. Thus, if we would win them it is of utmost importance that we should show that our brand of Christianity is different. We should show them also great kindness, justice, and consideration.

We must not, however, shut our eyes to the fact that in many of our great cities men of foreign birth and parentage hold the balance of power, and do not always use it in the best way.

In Chicago, recently, some of our best men and women made personal investigation of the public dance halls, particularly those having permits for the sale of liquor. The revelations were shocking, and showed that thousands of our young men and women begin in these resorts lives of sin and shame.

The daily press made these facts universally known, yet, shortly after, the city council defeated an ordinance forbidding the sale of intoxicants at public dances. Forty-three voted for the sale of liquor in the dance halls, of whom thirty-three (judging from their names) were foreigners or of foreign descent.

Every man and woman who loves America ought to take to heart her peril, and realize that God holds us to see that these great multitudes of foreign men, women, and children have a chance to become good Americans and Christians, and that they are protected from the evil influences surrounding them.

After the tempest God brings the smiling sun. He paints His rainbows on the black clouds; so in dark days He chose men from these very foreign lands to bring back the pure Christianity of Jesus, and Peter and Paul; Wicliffe, "The Morning Star of the Reformation," Hus, the idol of Bohemia, Calvin of sunny France, Luther and Melancthon of Germany, Savonarola of Italy, the Wesleys and Whitefield of Britain.

What God did then He can do again, and raise up His mighty ones from the ranks of the immigrants flocking to our shore.

William Norris Burr has a fine poem in the *Sunday School Times*, which shows how our vision may be cleared. One verse reads thus:

"Down from the mount I came one day,
Lord Jesus in my heart,
And those who had seemed so dear to me
Stood forth transfigured and dear to me,
And I longed to gather them near to me
As down from the mount I came, aflame
With a Christ-born love for all sons of shame,
Lord Jesus in my heart!"

TAKING THE CONCEIT OUT

THE CUTTING through of the Panama Canal has suddenly brought us face to face with a brother, instead of one whom we had considered a distant relative. And this brother is bigger, in some physical respects, than ourselves. We could place in Brazil all of the United States, excluding Alaska, and have 200,000 square miles' margin. Argentina would accommodate in her borders all of the states east of the Mississippi and the first tier of states west of that river. And a trip as long as from New York to San Francisco by water would be required to measure the coast line of Chile.

If you were to circle South America, as did the American tourists recently on the Kroonland, going through the Canal down the long bare coasts of Ecuador, Peru and Chile, through the straits of Magellan, flanked on either side by glaciers, and then up the eastern coast of Argentina and Brazil, passing the Guianas, Venezuela and Colombia, you would consume a month in a continuous travel. You would go from the heat of the equator to the cold of the world's southernmost city, Punta Arenas, on the Straits of Magellan.—*The Christian Herald*.

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In addition to previous announcements we have made (at the suggestion of the Bishop of Fond du Lac) for distribution at Mission services a card containing blanks for

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